

THE EGYPTIAN BOOK OF GATES

LIVING HUMAN HERITAGE PUBLICATIONS, ZURICH

Studies from the

RESEARCH AND TRAINING CENTRE

FOR DEPTH PSYCHOLOGY

ACCORDING TO C. G. JUNG AND MARIE-LOUISE VON FRANZ

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FRONTCOVER: Final Scene from the Book of Gates

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1. INTRODUCTION

Following the *Amduat*, *The Book of Gates* is the second great Book of the Netherworld of the New Kingdom. Composed shortly after 1400 B.C., it already shows influences of the Amarna Period, the Age of Akhenaten. In twelve parts, corresponding to the hours of the night, it follows in word and image the journey of the Sungod through these hours, until he is rejuvenated every morning.

The first complete version of the book was placed by Sethos I on his alabaster sarcophagus, but some of its hours had already been depicted by king Horemhab on the walls of his burial chamber. Before him, the burial chamber used to be decorated with the *Amduat*. Nearly all the Royal Tombs and sarcophagi of the Ramesside Period in the Valley of the Kings included *The Book of Gates* for their decoration, and a non-royal person, the priest Tjanefer under Ramses III, also used some of the scenes in his tomb (Theban Tomb 158). A complete but now partially destroyed version can be found in the Osireion in Abydos, decorated by king Merenptah. All versions of the New Kingdom are available in the edition by Erik Hornung, with German translation and commentary (*Das Buch von den Pforten des Jenseits*, 2 vols, Geneva 1979/1984). Another transliteration and translation has been published by J. Zeidler (*Pfortenbuchstudien*, 2 vols, Wiesbaden 1999).

After the end of the New Kingdom (1070 B.C.) we can find quotations from *The Book of Gates* on several coffins and papyri, and whole sections again in certain tombs of the Saite Period (26th dynasty, 664-525 B. C.).

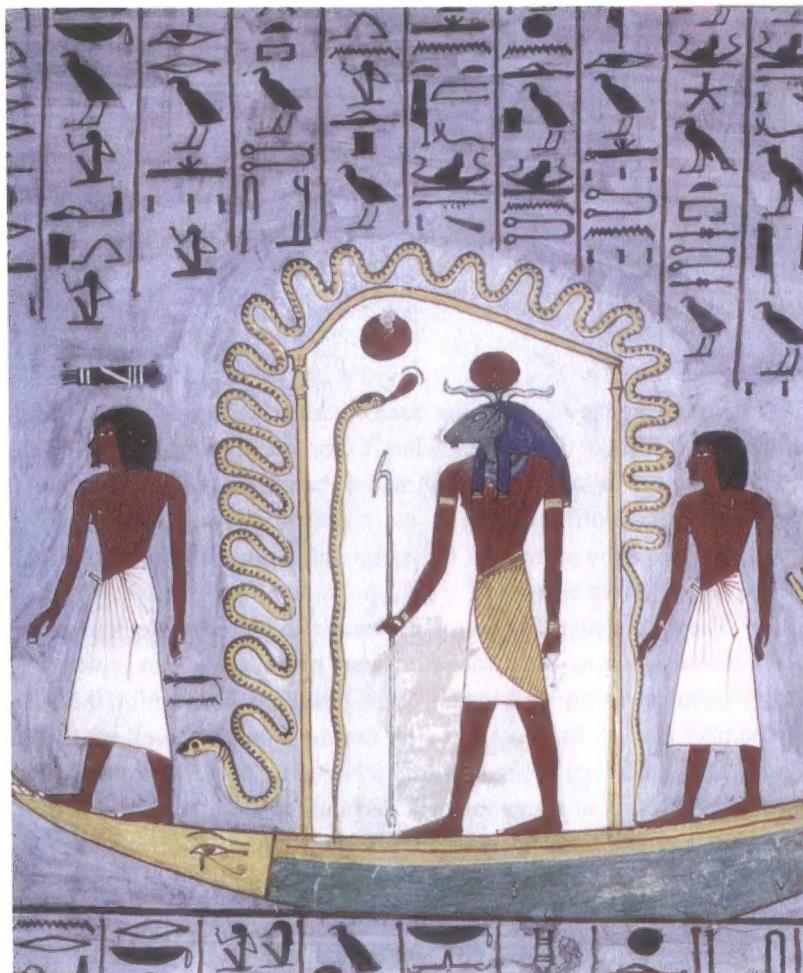


Fig. 1: The barque of the Sungod who is accompanied by *Sia* (Percipience) and *Heka* (Magic). Scene from the tomb of Ramses I.

In this volume, we basically follow the version on the alabaster sarcophagus of Sethos I, which is now in the Sir John Soane's Museum in London. An excellent copy of it was published back in 1864 by J. Bonomi and S. Sharpe. Errors and omissions are corrected with the help of the other versions, as the hieroglyphic writing on this alabaster sarcophagus is often very concise due to lack of space.

An original title is not attested, but it may be the title mentioned in the judgement hall (33rd scene) as "Book of protecting Osiris among those of the Netherworld". The title now used is based on the prominent depiction of gates concluding the section of every night hour. These gates are mentioned but not yet represented in the *Amduat*, but we also know them from the Egyptian *Book of the Dead*.

Each hour is divided into three registers (horizontal sections), with the sun barque placed in the middle one, as in the *Amduat*, but with a reduced crew. Exceptions are the judgement hall and the final representation, which is also a summary of the daily course of the sun and its permanent renewal. The deities (or blessed dead) often have no individual names, but are summed up into collective groups, usually of nine or twelve. As the text belonging to each scene is showing the beginning and the end of it – mostly ending with a remark about their supply – we can distinguish exactly one hundred scenes.

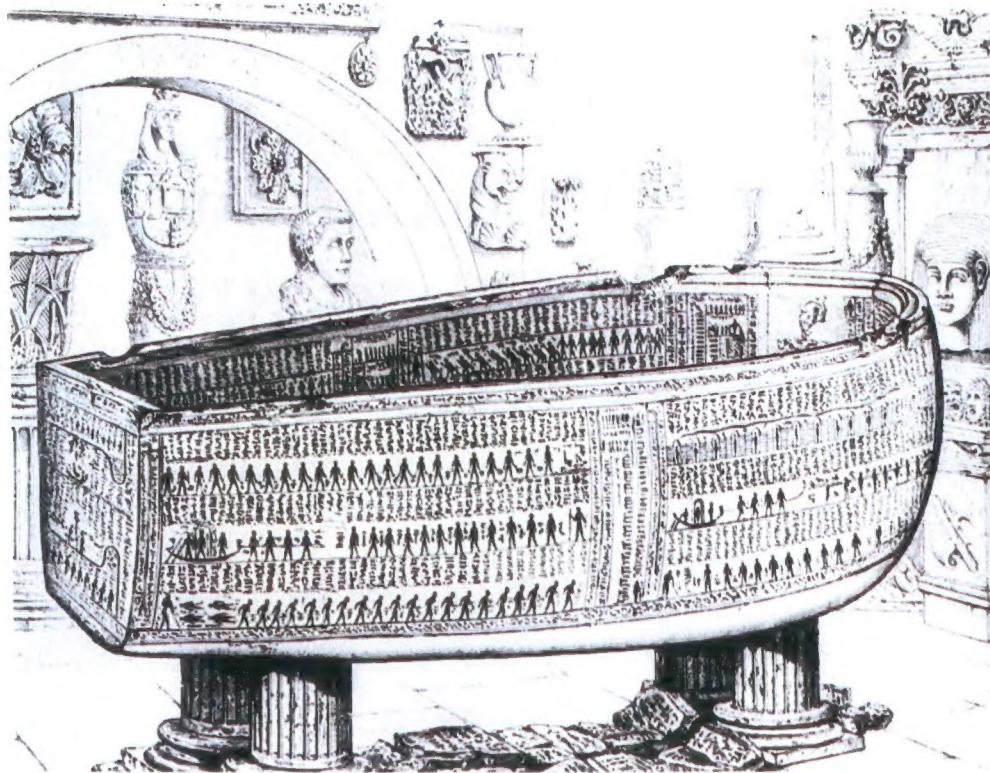
A psychological interpretation of *The Book of Gates* by Theodor Abt, based on a series of lectures given at the Research- and Training Centre for Depth Psychology, Zurich during the years 2009-2011, will be published on the basis of this volume. This interpretation work gave rise to various questions with regard to the English translation of various terms; these could later on be discussed and the translation accordingly revised.

For her careful and competent documentation of the hieroglyphs, we are grateful to lic. phil. Alice Heyne Matheson. Her corrections and suggestions to improve the translation were also valuable. For a careful language wash we are grateful to David Roscoe. Encouraging seedmoney was provided by the Marie-Louise von Franz Foundation for Analytical Research in Zurich. For the final publication, we thank the Foundation of the Research- and Training Centre for Depth Psychology, Zurich.

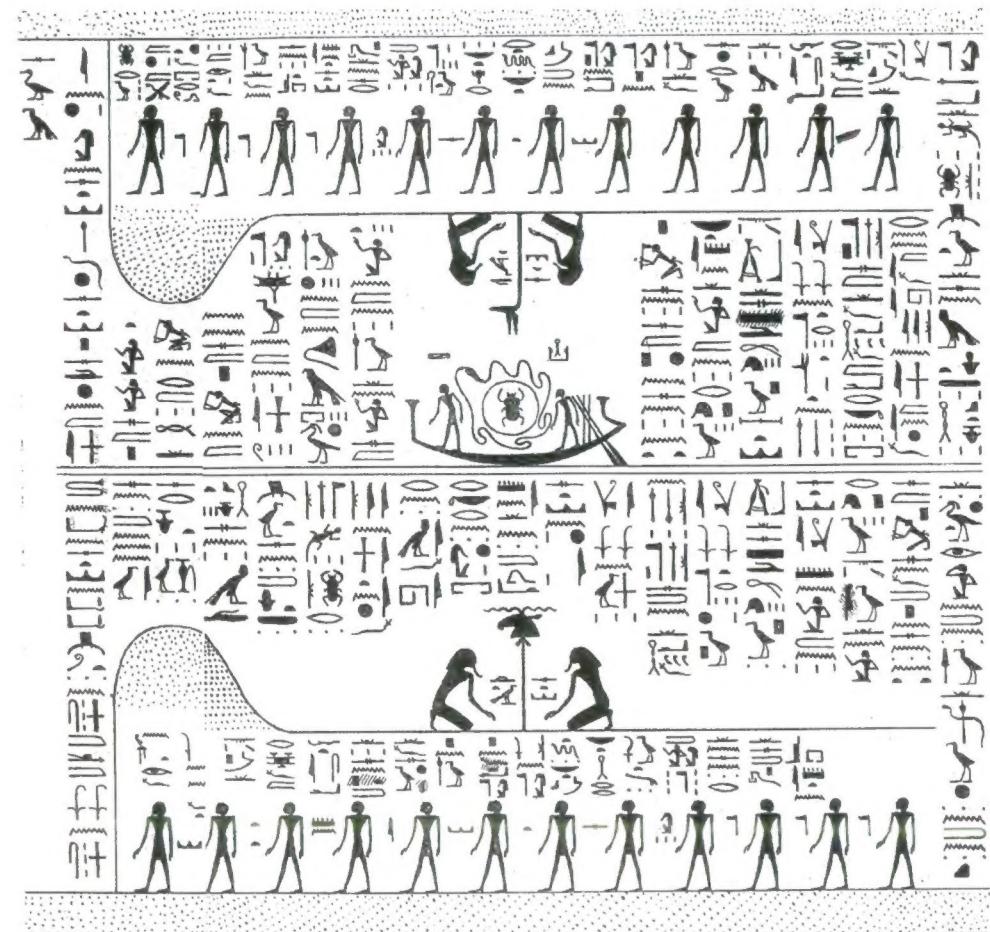
for four
weeks and
done.

2. THE COLLATED
BOOK OF GATES IN
HIEROGLYPHS,
TRANSCRIPTION, AND ENGLISH
TRANSLATION

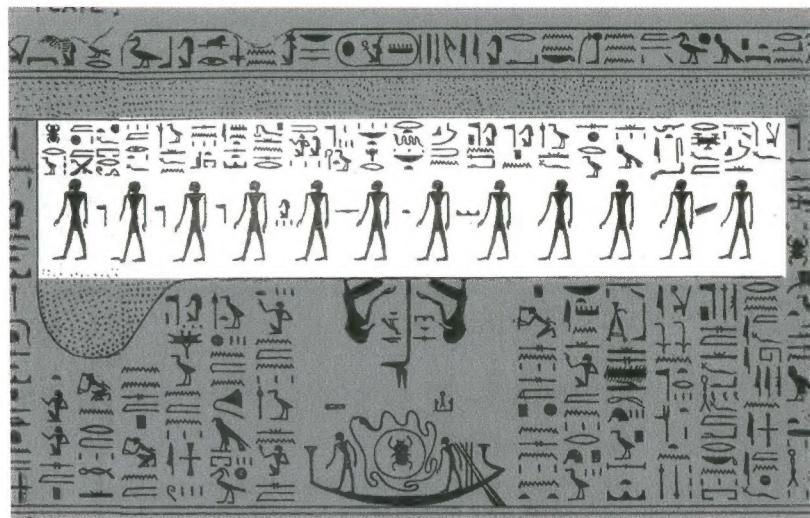
FIRST HOUR



In this volume, we basically follow the version on the alabaster sarcophagus of Sethos I, which is now in the Sir John Soane's Museum in London. We can see on the outside the 1st, 2nd and 3rd hour, on the inside part of the 9th hour, below the sarcophagus some broken fragments from the lid.



UPPER REGISTER

1ST SCENE

On a mountain range in the desert are twelve gods without attributes. They are called collectively "Gods of the Western Desert" and represent the blessed dead. The inscription reads:



ntrw zmt

Gods of the desert,



hprw m r'w m zht.f

those who emanated from Re, from his brilliant eye,

Upper Register, 1ST Scene

prjw m jrt.f

who came forth from his eye.



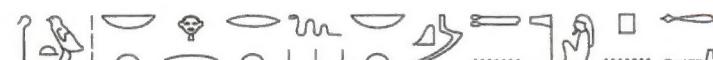
wd.f n.sn st jmnt

He has assigned to them the Hidden Place



stp n.sn rm̄tw ntrw

to whom humans and gods have been removed,



wt nbt hrrt nbt qm̄wt ntr pn '3'

as well as all (other) living beings which this great god has created.



ntr pn wd.f shrw

This god, he takes care of them (all)



m-ht js j'r.f m t3

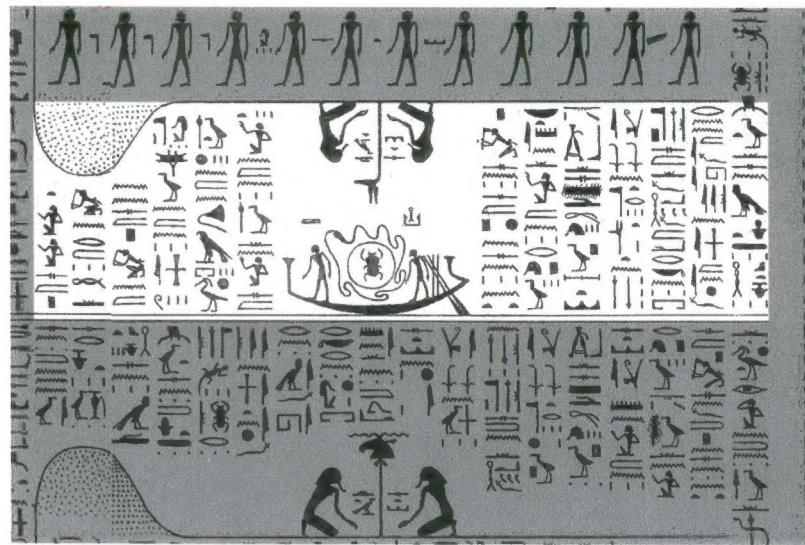
after he has approached them in the earth



qm̄n.f n wnmt.f

which he has created for his Right Eye.

MIDDLE REGISTER

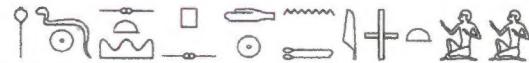
2ND SCENE

The barque of the Sungod moves along in the centre. The Sungod is depicted as a scarab beetle inside the sun disk, while the serpent bent back in itself is coiled around the disk. At the stern of the barque stands the god *sj3* (Sia, percipience), at the stern the god *hk3* (Heka, magic). Above, a jackal-headed pole is placed in the desert mountain, flanked by two kneeling gods, *dw3t* (Duat, Netherworld) and *zmjt* (Zemmit, desert). The accompanying text reads:



jn r'w n zmjt

Re says to the desert:



hd zmjt psdn.t zmjt.j

«Lighten up desert, as for you shines that which is in me!»



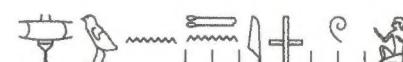
stpn rm̄tw m̄hw

Humans have removed the filled (eye),



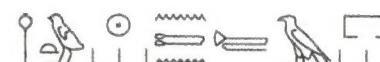
nn stp n.t ntrw jrt(t.)

(but) the gods will not remove your eye for you.



t3w n.tn jmyw.j

Breath belongs to you, among whom I am,



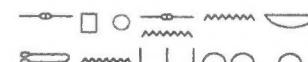
hdwt n.tn dw3tyw

light belongs to you, you from the Netherworld!



zht.j n.tn wdn.j stp.sn

My brilliant eye belongs to you, to whom I have ordered that they be removed,



stp n.sn ntt nbt

to whom all [beings] will be removed.



jmn.j.tn r tpyw t3

I have hidden you from those upon earth



db3w s̄sd tpyw zmjt

adorned with the headcloth, those upon the desert.»



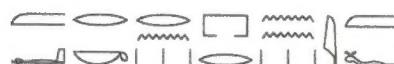
jn nn nj ntrw

These deities say:



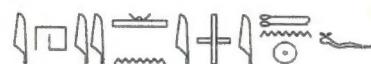
wsrt tn wd-mdw ntr 3 st(n)j.f h'w.f

«This neck is the order of the great god, when he raises his body.



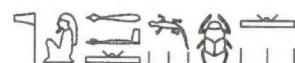
my rk r.n prjw n.n jm.f

Come to us, who have come forth from it (the body)!



jhy n jmy jtn.f

Hail to the one who is in his sun disc,



ntr 3 s3w hprw

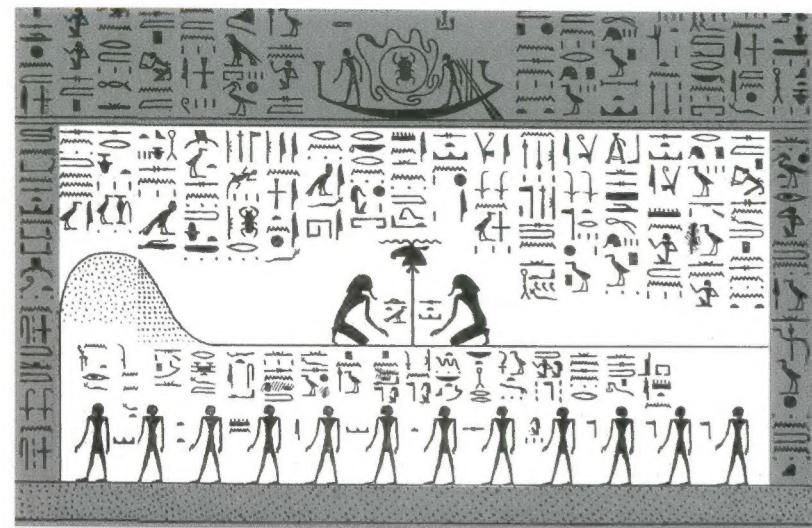
the great god with many manifestations.»



3wt.sn m t3 hnqt

Their sacrificial food consists of bread and beer.

3RD SCENE



A ram-headed pole is placed in the desert mountain. It is a counterpart of the jackal-headed pole of the second scene. Again, two kneeling gods, *dw3t* (Netherworld) and *zmjt* (desert) flank the pole. The text is to a large extent similar to that of the 2nd scene (The next eight lines go in the opposite direction):

(Re says to the desert:)



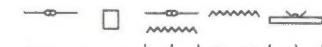
hdwt n.tn hntjw (dw3t?)

«Light belongs to you, who are in the Netherworld.



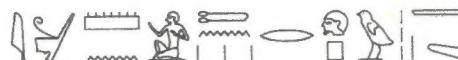
3ht.j n.tn wdn.j stp.sn

My brilliant eye belongs to you, to whom I ordered that they be removed,



stp n.sn ntt

to whom all [beings] are removed.



jmn.j.tn r tpyw t3

I have hidden you from those who are upon earth,



db3w s3d tpyw zmjt

adorned with the headcloth, those upon the desert.»



jn nn nj ntrw

These deities say:



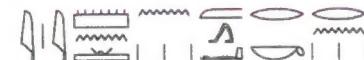
tp pn wd-mdw ntr 3 stnj h3w.f

«This head is the command of the great god, when he raises his body.»



jn nn jmyw zmjt n r 3w

Those who are in the desert say to Re:



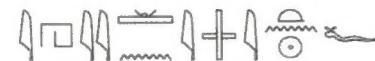
j jmnw.n my rk r.n

«O you who have hidden us, do come to us,



r3w prjw.n jm.f

Re, from whom we have come forth!



jhy n jmy jtn.f

Hail to the one who is in his sun disc,



ntr 3 s3w hprw

the great god with many manifestations.»



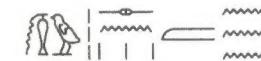
3wt.sn m t3

Their sacrificial food consists of bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



jw wdnw n zmjt (t)n

Who makes sacrifices to this desert



ddw 3wt n jmyw.s

and gives offerings to those who are in it,



m w3 m nn jmyw.s

is one of these who are in it.

LOWER REGISTER

4TH SCENE

This scene is identical with the first scene of the middle register. So is the inscription.



jmn.j. ln r tpyw t3

I have hidden you from those who are upon earth,



db3w ssd tpyw zmjt

adorned with the headcloth, those upon the desert.»



jn nn nj ntrw

These deities say:



tp pn wd-mdw ntr 3 s3nj h3w.f

«This head is the command of the great god, when he raises his body.»



jn nn jmyw zmjt n r 3w

Those who are in the desert say to Re:



j jmnw.n my rk r.n

«O you who have hidden us, do come to us,



r3w prjw.n jm.f

Re, from whom we have come forth!



jhy n jmy jtn.f

Hail to the one who is in his sun disc,



ntr 3 s3w hprw

the great god with many manifestations.»



3wt.sn m t3

Their sacrificial food consists of bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



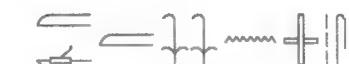
jw wdnw n zmjt (t)n

Who makes sacrifices to this desert



ddw 3wt n jmyw.s

and gives offerings to those who are in it,



m w3 m nn jmyw.s

is one of these who are in it.

LOWER REGISTER

4TH SCENE

This scene is identical with the first scene of the middle register. So is the inscription.

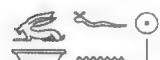
FIRST GATE

This first gate is, in contrast to the other gates, shown in abbreviated form. Only one leaf of the door is visible and fills the entire height of the picture. It is guarded by a giant serpent which is called *z3w zmjt* "Who Guards the Desert". The beginning of the text written on the leaf of the gate refers to this serpent-shaped guardian:



wnn.f hr '3 pn

He is upon this door-leaf,



wn.f n r'w

he opens for Re.



sj3 n z3w zmjt

Sia (says) to "Who Guards the Desert"



First Gate



wn sb3.k. n r 'w

«Open your gate for Re,



zn '3.k n zhty

open your door for Akhyt (He of the horizon)!»



jw 't jmnt m kkw

The hidden region is in darkness



r hprt hprw ntr pn

until the manifestation of this god emerges.



htm jn '3 pn

Then this door is closed



m-ht 'q ntr pn

after this god has entered.



hwt hr jmyw zmjt.sn

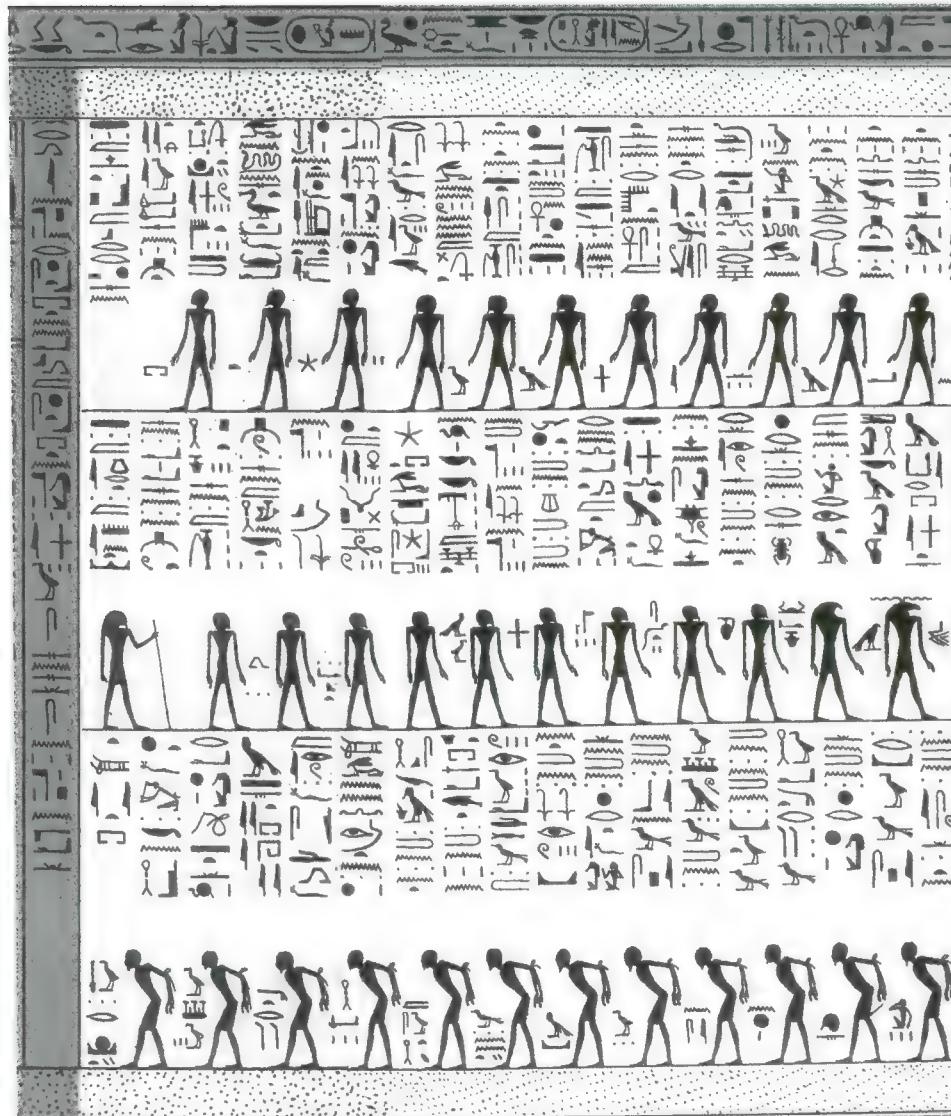
Then those who are in their desert wail



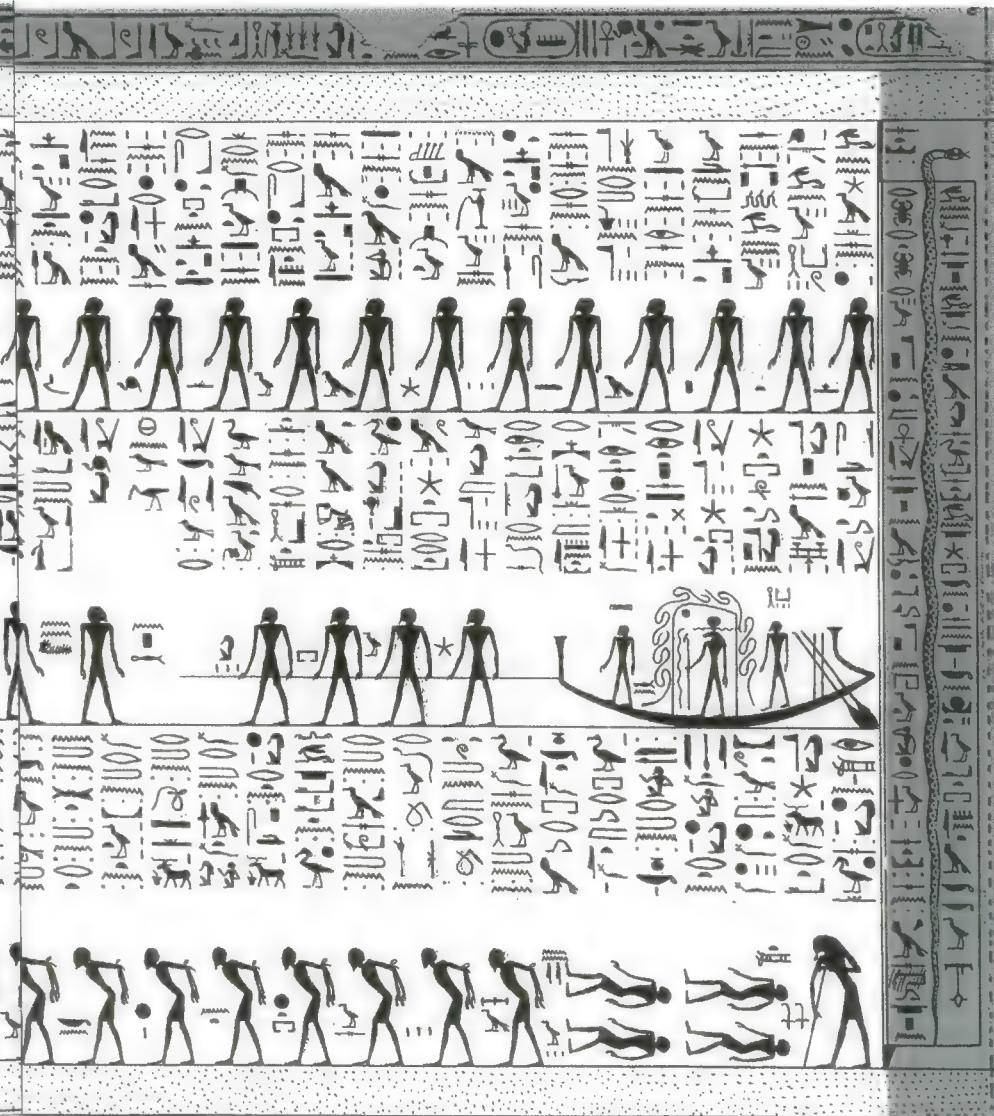
sdm.sn h33 '3 pn

when they hear this gate being closed.

SECOND



HOUR



SECOND HOUR FROM THE

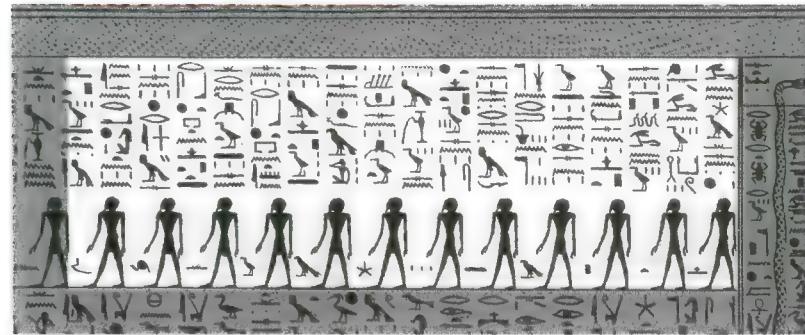


(The hour is depicted around one corner of the burial chamber, see p. 30.)

TOMB OF RAMSES IV



UPPER REGISTER

5th SCENE

Twelve gods without attributes are named collectively, the text being written between the twelve gods, *htptyw dw3w r'w* "Who are supplied with offerings, who have adored Re". The text of this scene refers to the provisioning of these gods (i.e. blessed dead!) with all the necessary oblations.



wnn dw3.sn r'w tp t3

They have adored Re on earth,



wnnw hk3.sn 3pp

(and) have enchanted Apopis,



wnnw wdn.sn htpw.sn

they bestow their offerings,



jry.sn sntr n ntrw.sn

they offer incense to their gods.



sn r.sn m-ht htpw.sn

They are behind their offerings,



shm.sn m qbhw.sn

they take hold of their refreshments;



szp.sn 3wt.sn

they receive their oblations,



hf3.sn m htpw.sn

and they nourish themselves from their offerings



r sbht nt jmn-rn.f

at the gate of (the god) with hidden name.



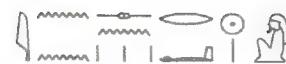
3wt.sn r sbht tn

Their oblations are at this gate,



htpw.t.sn hr jmy.s

and their offerings with him who is in it.



jn n sn r'w

Ra says to them:



tn n htpw.tn shm.tn m qbhw.tn

«You belong to your offerings; you take hold of your refreshment!



n stp b3w.tn n sk 3wt.tn

your *Ba*-souls are not removed, your oblations are not destroyed.

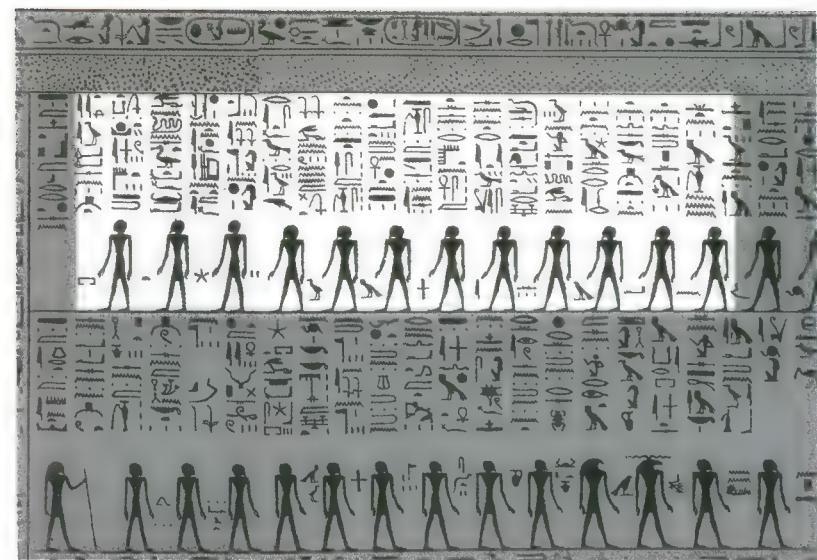


n t3n dw3w.wj trjw n.j 3pp

(For) you are those who adore me, (and) who finish off Apopis for me.»



6TH SCENE

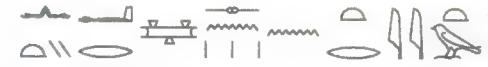


Twelve deities without attributes: *m3tyw jmjw dw3t* “The justified who are in the Duat”. They are again blessed dead who followed the laws of Maat on earth.



wnw dd.sn m3t tp t3

Those who have spoken Maat on earth,



jwty j'r.sn n tryt

who have kept afar from doing wrong.



njstw.sn r sbht.(t)n

They are called to this gate,



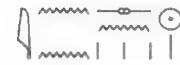
nh.s(n) m m3t

they live from Maat,



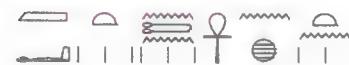
qbhw.sn m s.sn

their refreshment is in their lake.



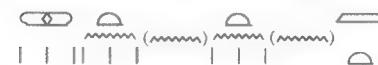
jn n.sn r'w

Re says to them:



m3t n.tn nh.tn

«Maat belongs to you that you live,



htpw.tn (n).tn (n) m3t

your offerings belong to you because of Maat.



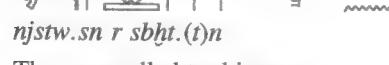
shm.s(n) m qbhw.s(n)

They take hold of their refreshment,



nn wnnw mw m sdt

(although their) water is fire



r jsftyw jryw h3bt

for the sinners who have committed wrong.»



jn nn nj ntrw n r'w

These gods say to Re:



mn r'w n jtn.f

«Enduring is Re because of his disc,



shm k3r nty jm.f

powerful is the shrine, and who is in it!



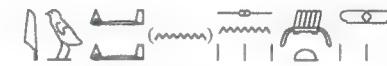
wn mhn n z3wt.f

Mehen cares for his protection,



wh3 tk3w zhty jmyw sbht s3yt

and the torches of Akhty liberate those who are in the gate of the Shetit (the Beyond).»



jw ddw (n).sn zwt

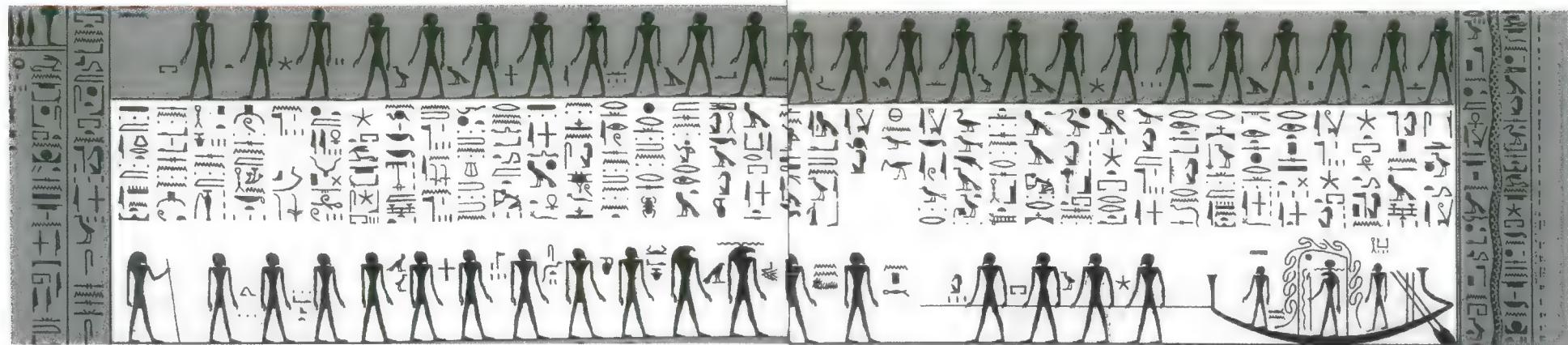
He who gives oblations to them



m htpw st m qrrt.sn

is one who takes a place in their cavern.

MIDDLE REGISTER, 7TH SCENE

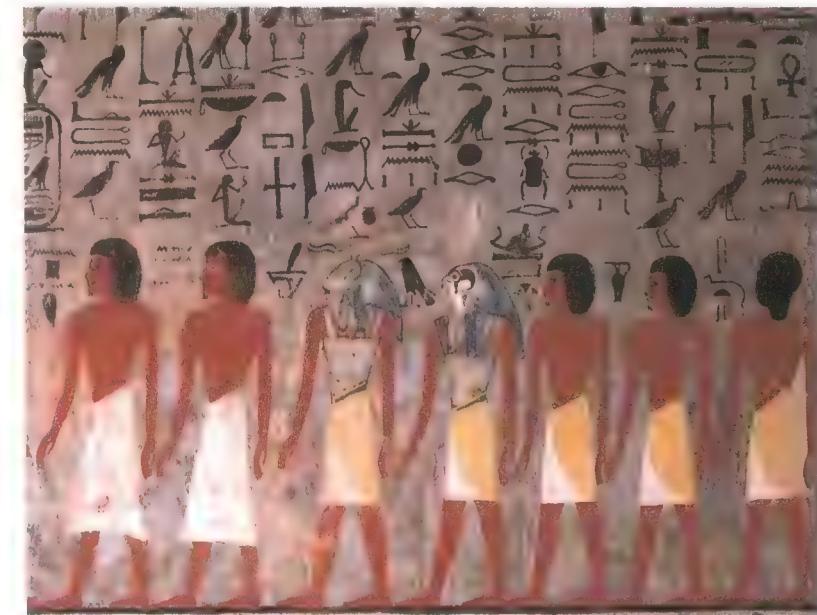


From now on the barque of the Sungod has its permanent shape: In a shrine in the centre stands the ram-headed god, holding the *was*-sceptre and the *ankh*-sign in his hands. The *Mehen*-serpent protectively curls around the shrine. At the prow stands the god *sj3* (Sia, percipience) who is the spokesman of the Sungod; in front of the rowing gear stands the god *hk3* (Heka, magic). The figure of the nocturnal Sungod is called *jwf r'w* (Flesh of Re).

Four blessed dead called collectively *dw3tyw* (Those of the Underworld) hold the towrope of the barque. A procession of fourteen deities moves towards him. Three of them are distinguished by their attributes – the third is ram-headed, the fourth falcon-headed, and the last one carries a long staff in his hand as a sign of his status.

Only the first seven deities have individual names:

1. <i>npn</i>	2. <i>nn-</i>	3. <i>b3</i>	4. <i>hrw</i>
Grain	Without Arms (?)	Ram	Horus
5. <i>whr-jb</i>	6. <i>hnmw</i>	7. <i>sdtj</i>	
The Sensible One	Khnum	Child	



(The deities 1-7, from the tomb of Pharaoh Horemhab)

The subsequent six figures are collectively called



ntrw jmyw-qt

Deities who are at the entrance (of the Netherworld).

The god carrying a staff at the end of the register appears to be called *mdwj* (He with the staff).

The accompanying text refers to the entire register:



sqdwt jn ntr pn '3 m w3wt dw3t

Proceeding by this great god on the ways of the Duat.



st3 ntr pn jn ntrw dw3tyw

towing of this god by the gods of the Netherworld,



r jryt ps3t jmyt t3

to distribute what is in the Earth,



(r) jryt shrw jmyw.f

to take care of those who are in it,



r wd3-mdw m jmmt

to hold judgement in the West,



r jryt '3 r nds

to make a great one to a small one



m ntrw jmyw dw3t

among the gods who are in the Duat,



r rdyt zhw hr st.sn

to put the *Akhu* (Blessed) on their place,



mtyw r wd3t.sn

and the damned to their judgement,



r shtm h3wt njkyw

to destroy the corpses of those who are punished,



r hnr b3 [htmwy]

to confine the *Ba*-soul [of the annihilated ones].



jn r3w

Re says:



j m.tn.wj db3n.j s3d

«Look, I have adorned myself with the headcloth,



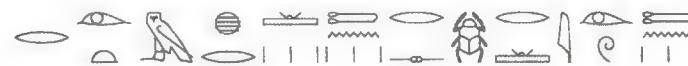
shm.kwy m k3r jmy-t3

I have taken possession of the shrine which is in the earth.



sj3 hk3 hnm.sn.wj

Sia and Heka have joined me



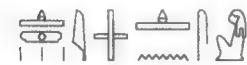
r jryt mhrw.tn r shpr jrw.tn

to take care of you, to assign to you your functions.



n htm.f r.tn t3w.f

He does not cut his breath from you,



htpw jmyw (s)htpn.s

as well as the offerings which are in (this hour).



n 'q mtyw htw.tn

The damned do not enter after you,



hrt (n).tn nt ntrew

to you belongs what is due to the deities.»



These gods say to Re:



kkw m w3t dw3t

«Darkness reigns on the way of the Duat –



wn sb3w htmyw wpw-t3

open the closed gates, opener of the earth,



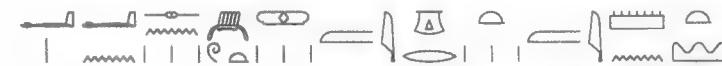
st3wn ntrew qm3w.sw

whom the gods have towed, who created himself!»



3wt.sn m hnkt hnqt.sn m qbhw.sn

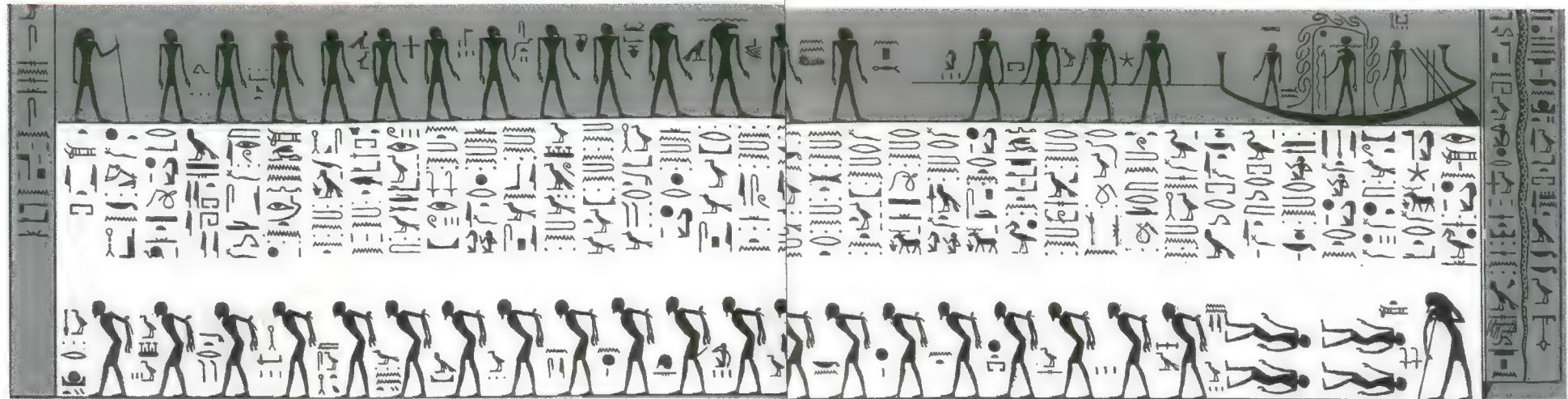
Their offerings are donations, their beer is their refreshment.



(jw) ddw n.sn 3wt m jgrt m jmnt

Whoever gives oblations to them (will be) in the Hereafter, in the West.



LOWER REGISTER, 8TH SCENE

The god Atum, leaning on his staff, guards four outstretched human figures in front of him who are called *nnyw* "Inert ones", the embodiment of the four quarters of the world, kept in the Netherworld. The remaining register is filled with twenty enemies whose hands are fettered behind their backs.

The text between the 20 figures describes them collectively:



zmytyw wsht nt r'w

The desert-dwellers of the hall of Re,



knyw tp t3 n r'w

who have quarrelled on earth because of Re,



njsw m dw n nty m swht

who have cried evil against "Him who is in the Egg",



hwjw mtrw wš3w hrw r zhy

"The Witnesses who have offended Akhyt".

The text of the register reads:



jryt jtmw n r'w

What Atum has done for Re:



s3h(t) ntr dw3 b3.f

to glorify the god, to adore his *Ba*-soul,



rdyt dwt m hftyw.f

to afflict evil on his enemies.

(Atum addresses the enemies:)



m3^c-hrw jt.j r^cw r.tn

«My father Re is triumphant against you,



m3^c-hrw.j r.tn

I am triumphant against you!



jnk z3 pryw m jt.f

I am the son who emanated from his father.



jnk jt pryw m z3.f

I am the father who emanated from his son.



snhw.tn ntt.tn m rwdw rdw

You are fettered, you are bound with firm ropes.



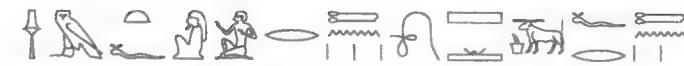
wdn(j) r.tn q3sw.tn n(n) wn 'wj.tn

I have ordered that you be fettered; you arms will not be opened!



3h r^cw r.tn spd b3.f r.tn

Re's magic is against you, effective is his *Ba*-soul against you,



shm jt.j r.tn w3s b3.f r.tn

powerful is my father against you, strong is his *Ba*-soul against you!



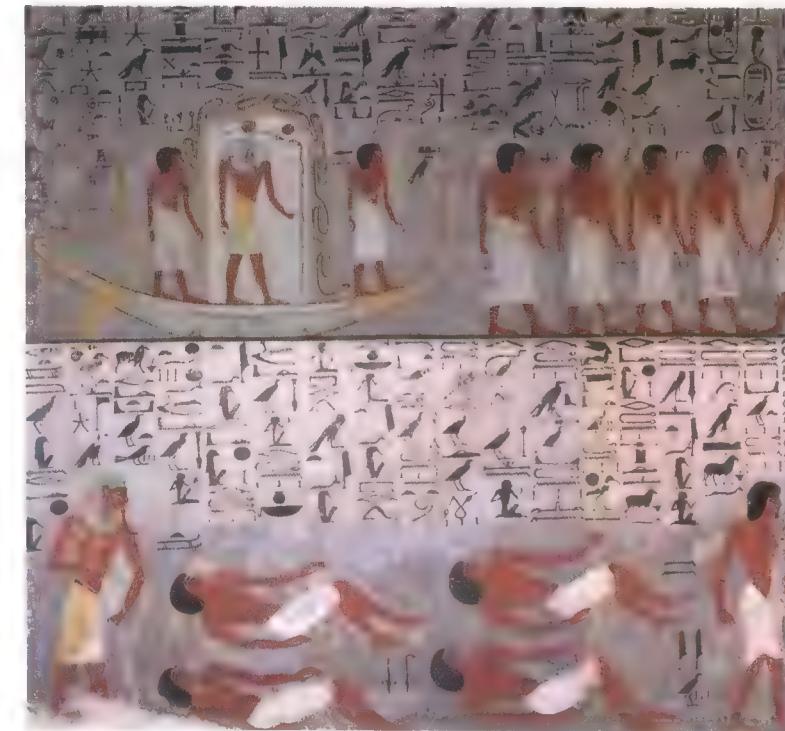
dwt.tn n.tn 'dt.tn r.tn

Your evil belongs to you; your slaughtering is against you,



knyw.tn n.tn (n)jsw.tn r dw(t)

your punishment is upon you, you are summoned to evil!



(From the tomb of Horemhab)



sjpwn.tn hr r'w

You are condemned by Re,



hwy mtrw.tn n.tn dwt

destroyed is your witness document for you, being evil,



wš3w.tn n.tn bjnw

your calumny is upon you, since it is wicked,



sjpwn.tn hr jt.j

you are condemned by my father!



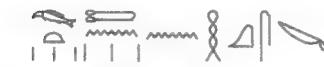
ntn nn jryw dwt

You are these who have committed evil,



jryw 'dt m wsht '3t

who have caused slaughter in the Great Hall!



h3wt.tn n hsq

Your corpses are committed to beheading,



b3w.tn n tm wnn

your Ba-souls to non-being!



n m33.tn r'w m jrw.f

You shall not view Re in his manifestations,



sqdl.f m št3yt

when he sails in the *Shetit* (Beyond)!



jhy r'w w3š.tj r'w

Hail Re! You are strong, Re!



hftyw.k n htmyt

Your enemies will belong to the place of destruction!»



(From the tomb of Seti I)

SECOND GATE

The gates between the areas of the respective hours of the night have their complete form from now on. Behind the leaves of the gate (as in the First Gate, above), are two walls topped with upright *hkr*-daggers. Each wall is guarded by a Uraeus-serpent rearing up and by a mummiform guardian. Inside the gate are nine mummies, one above the other, here referred to as 'The Second Group of Nine Gods' "The Second Ennead". They should, in reality, probably be seen as being side by side.

Name of the gate:



spdt w3w3(t)

With piercing blaze,

Text:



spr jn ntr pn '3 r sbht tn

Arrival of this great god at this gate,



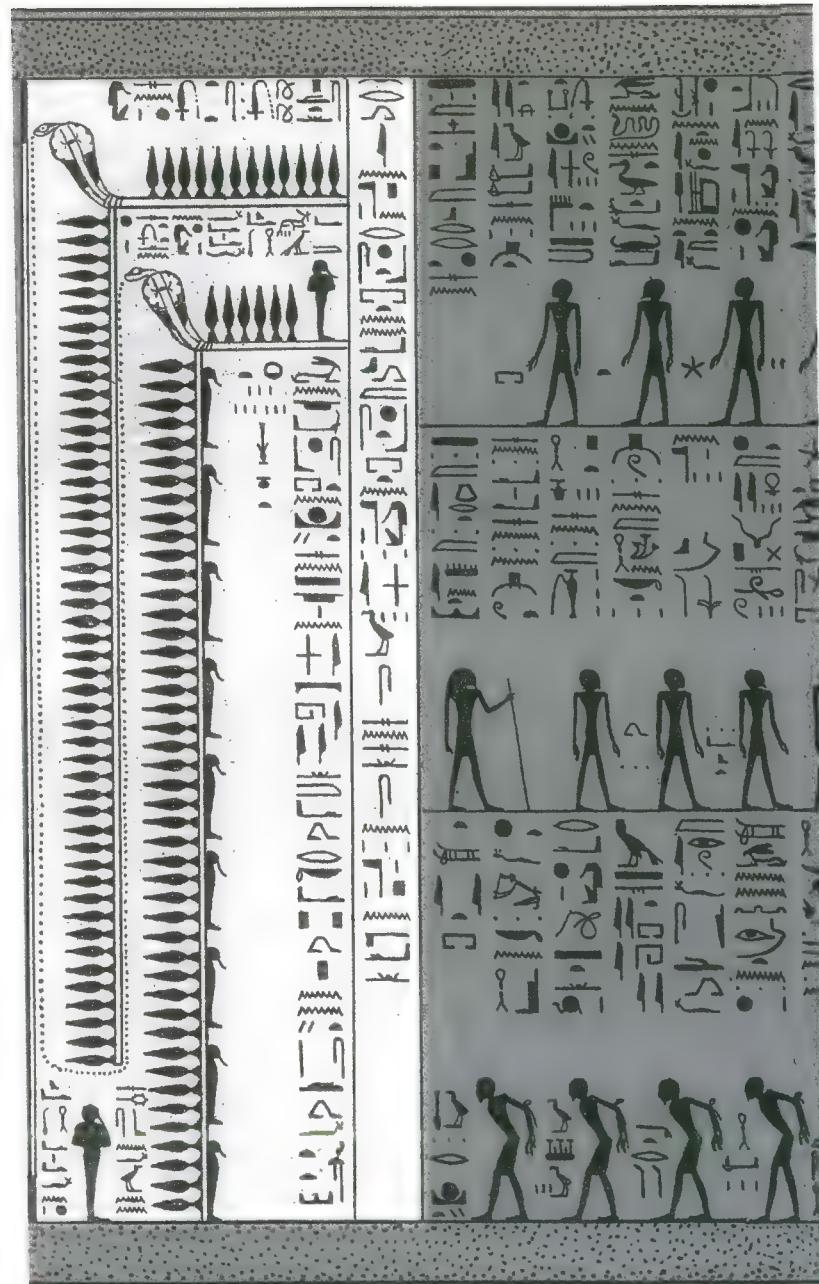
q m sbht tn

entering into this gate.

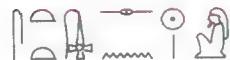


ntrw jmyw.s sns.sn ntr pn '3

The gods who are in it acclaim this great god.



The two Uraeus-serpents on the wall:



stt.s n r̄w

She lights up for Re.

The two guardians:



mw-jwtyw q̄h.f wy.fj) n r̄w

Who devours the non-existing, he bends his arms for Re;



shbw-znfw q̄h.(f) wy.fj) n r̄w

who slurps blood, he bends his arms for Re.

The nine mummies:



psdt snwt

Second Ennead

The serpent upon the doorway:



q̄b̄y

The coiled one

Text in front of the Ennead of mummies:



wnw sb̄t n ȝhty

Open is the gate for Akhty,



znyw ȝ n jmy-pt

open is the door for him who is in heaven.



jhy my rk ȝppw pn nty sqdj.f jmnn̄t

Hail! Come, you moving one, who crosses the West!

The Coiled one is described:



wnn.f hr ȝ pn

He is upon this door,



wn.f n r̄w

he opens for Re.



sjȝ n q̄bjy

Sia (speaks) to the Coiled one:



wn sbȝ.k n r̄w

«Open your gate for Re,



zn ȝ.k n ȝhty

open your door for Akhty!»



jw.f shd.f kkw zm3w

He lights up the Primeval Darkness,



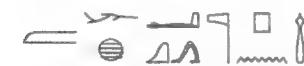
dj.f šsp m 't jmnt

he gives light to the hidden region.



htmjn '3 pn

Then this door is closed,



m-h̄t 'q ntr pn '3

after this great god has entered.



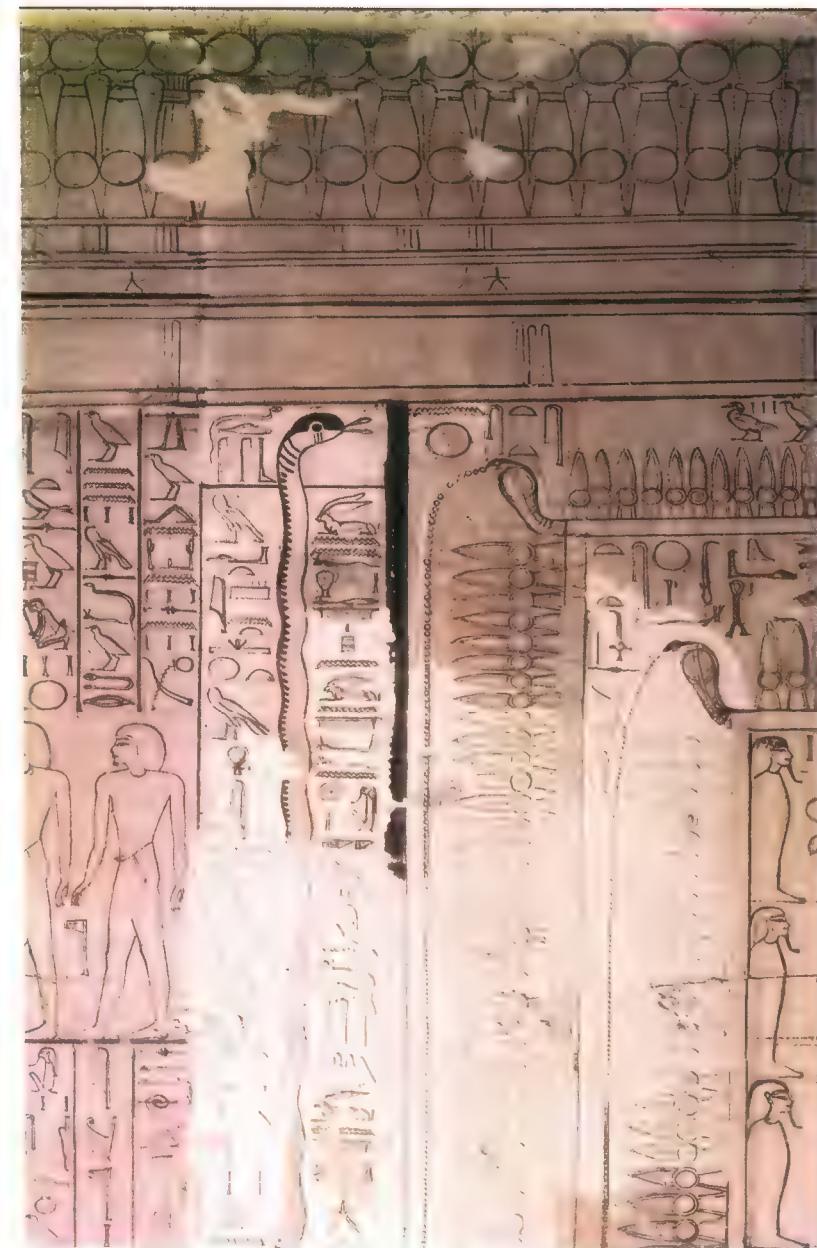
hwthr jmyw sb̄t.sn

Then those in their gate wail



sdm.sn h33 '3 pn

when they hear this door being shut.

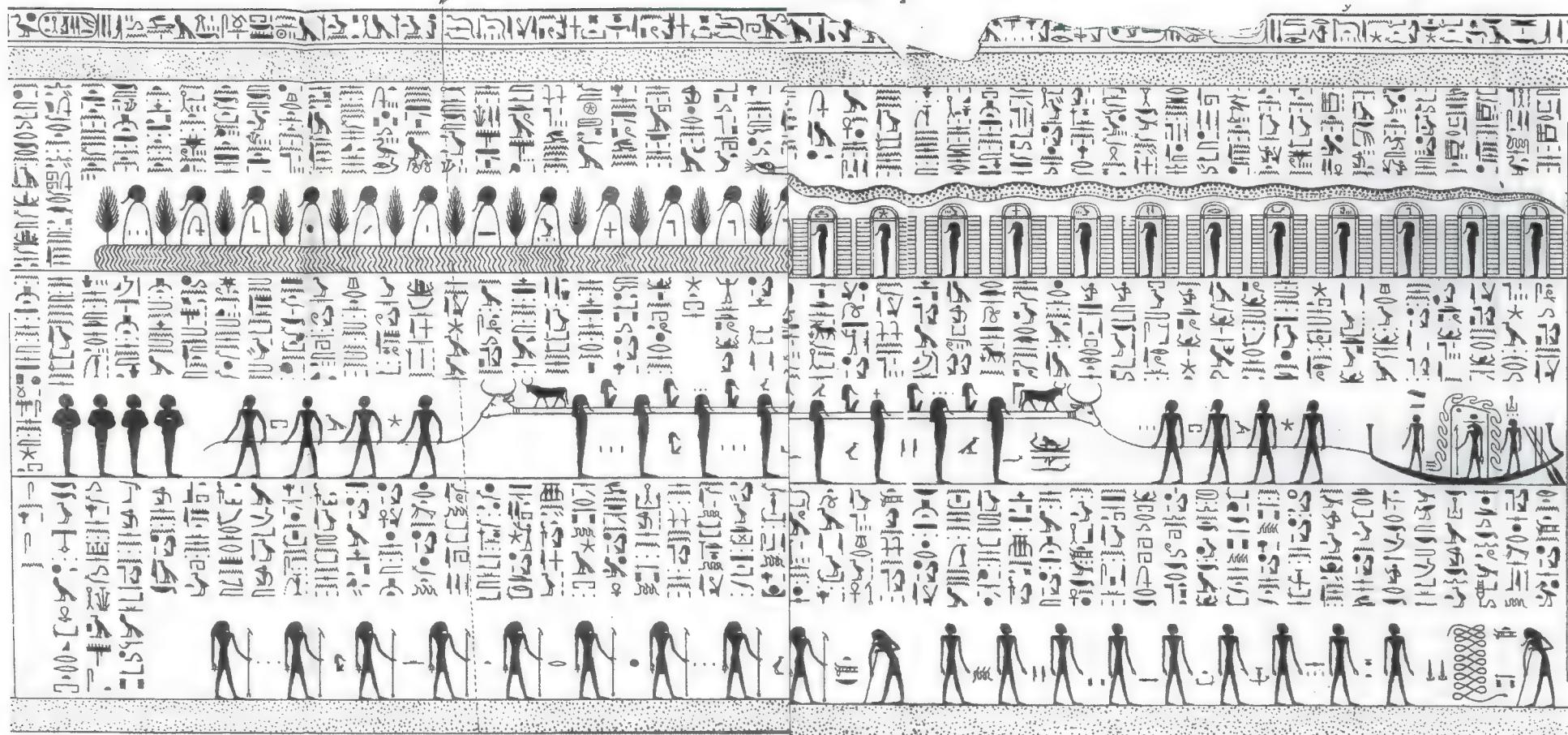


(From the tomb of Pharaoh Horemhab, part of the high relief is already chiseled out)

THIRD

HOUR

PLATE 5



PART OF THE THIRD HOUR



FROM THE TOMB OF RAMSES I

UPPER REGISTER, 9TH SCENE

Twelve shrines with vaulted roofs and red (later yellow) doors shown open. In each shrine stands a mummy painted black. The huge serpent stretched over all the shrines has no name, but is called in the text *sty* "The flaming one".



ntrw dsryw jmyw dwst

Protected gods who are in the Netherworld



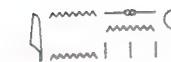
m k3rw.sn h'w-ntr

in their shrines, divine bodies



sty z3w.f k3rw.sn

"The flaming one" guards their shrines.



jn n.sn r'w

Re says to them:



wn n k3rw.tn

«Opening be for your shrines,



'q h'dwt.j m snkw.tn

so that my light may enter your darkness.



gmjn. j.tn j3kb.tn

I found you when you were mourning



k3rw.tn htmy hr.tn

and your shrines were closed upon you.



jw dy.j t3w n fndw.tn

(But now) I give breath to your noses



wd.j n.tn zhw.tn

and I have assigned to you your blessed state.»



jn.sn n r'w

They say to Re:



jhy r'w my rk n.n

«Hail Re! Come to us,



ntr '3 jhmw sk.f

greatest god who knows no setting,



nty jmyw-b3h.f htw.f

whom those who are before him and behind him,



šnwt nd.sn hr.f

(his) retinue, are greeting!



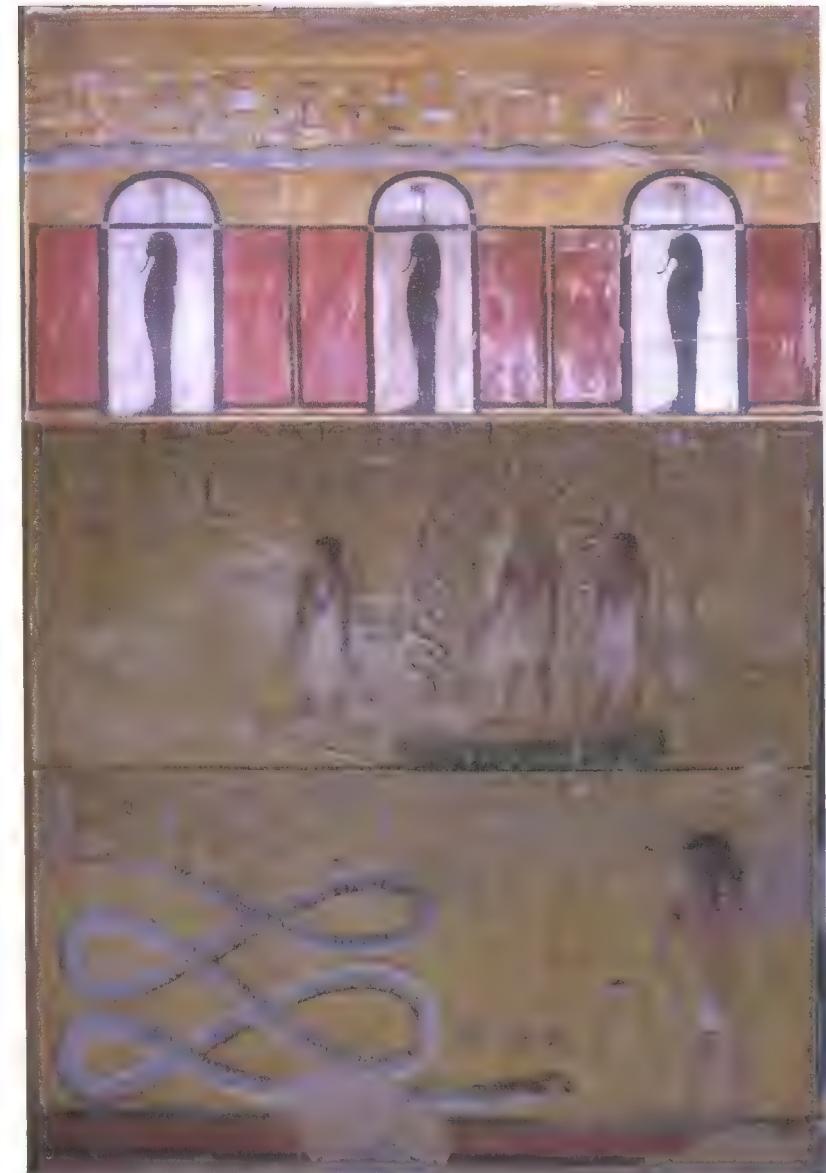
h'ywy r'w hnz.f t3

How joyful is it when Re passes the Earth,



ntr '3 'p.f št3yt

when the great god moves through the Shetit (Beyond)!»



(From the tomb of Pharaoh Seti I)



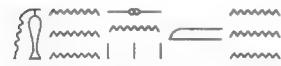
3wt.sn m t3

Their oblation is bread,



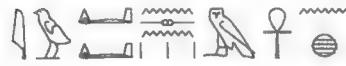
hnqt.sn m dsrt

their beer is Djoseret,



qbhw.sn m mw

their refreshment is water.



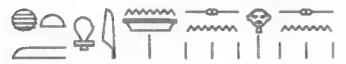
jw ddw n.sn m 'nhw

He who makes an offering to them, he lives



m 'nhw.sn sty jm

on what they and «The flaming one» are living.



htmjn '3w.sn hr.sn

Then their doors are closed upon them,



m-ht 'pp ntr pn

after this god has passed.

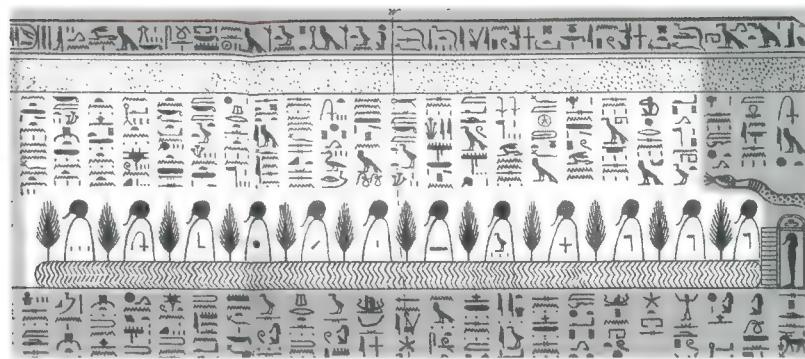


hwth.sn sdm.sn h33 '3w.sn hr.sn

Then they wail when they hear their doors being shut upon them.



(From the tomb of Pharaoh Horemhab)

10th SCENE

The “Lake of Fire” (in the older copies with water painted red), surrounded by twelve mummy-envelopes with human heads, each with large ears of barley (painted green, later yellow) before it. The hieroglyphs of their name are distributed between the twelve bodies:



ntrw jmyw s-hb(t)

Gods who are in the Lake of Fire.

The text reads:



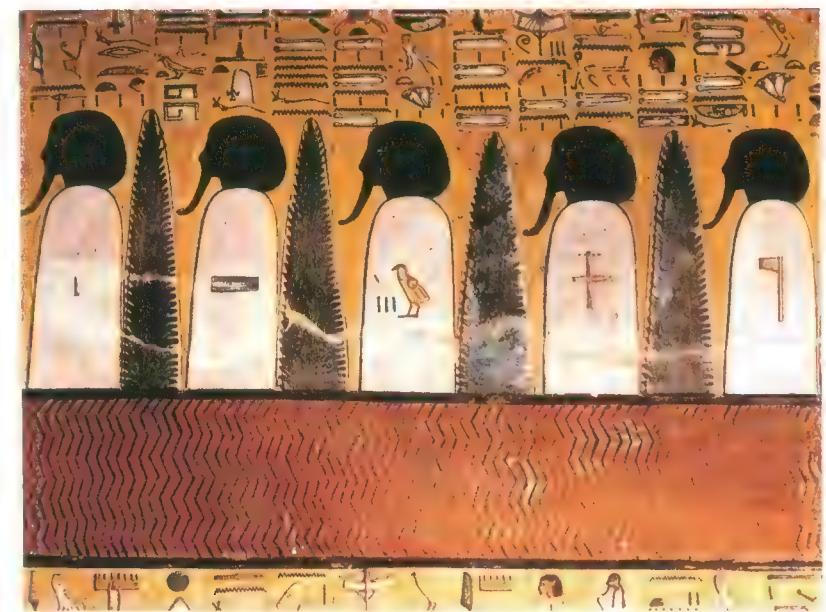
s pw wnn.f m dw3t

That Lake is situated in the Netherworld



dbnw.f m nn ntrw

and is surrounded by these gods.



(From the tomb of Pharaoh Sethos I)



wnn.sn m 3tyw tpw.sn h3yw

They are in their wrappings, but their heads are bare.



s pn mhw m k3mwtt

This Lake is filled with barley,



mw (ny) š pn m w3w3t

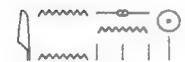
(but) the water of this "Lake is Fire".



h3w 3pdw m33.sn mw.f
The birds fly away when they see its water



ssn.sn stj ntj jm.f
and smell the odour of that which is in it.



jn

n.sn r'w
Re says to them:



hryt.tn n(t) nt3w
«Your divine provision



m k3mwtt nt š.tn
consists of the barley of your lake.



kf3t n tpw.tn
Unwrapping for your heads,



št3w n h'w.tn
covering for your limbs,



t3w n fndw.tn

breath for your noses!



htpw.tn n.tn k3mwtt
Your offerings belong to you, (i.e.) barley,



3wt n.tn nt š.tn
oblations belong to you from your lake.



mw.f n.tn jwty t3w.f r.tn
Its water belongs to you, without its heat being against you,



jwty hh.f r h3wt.tn
without its fiery blast being against your bodies.»



jn

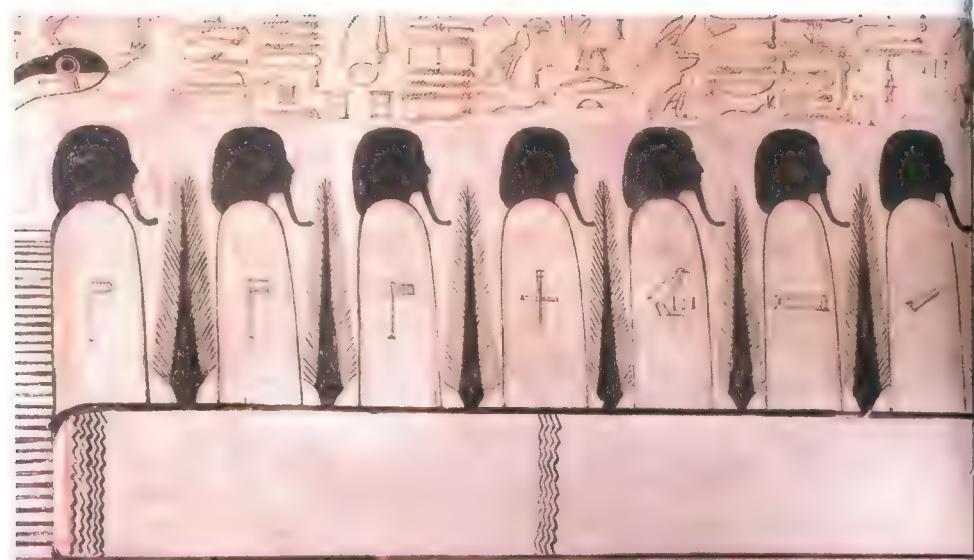
.sn n r'w
They say to Re:



my rk r.n d3y.f m wj3.f
«Come to us, who travels in his barque



sttw n.f jrt.f tk3
for whom his eye kindles the torch



shdw ȝht.f dwȝtyw

and his brilliant eye illuminates those in the Netherworld!



jhy j'r.k ȝhw n.n

Hail, when you approach, who is helpful for us,



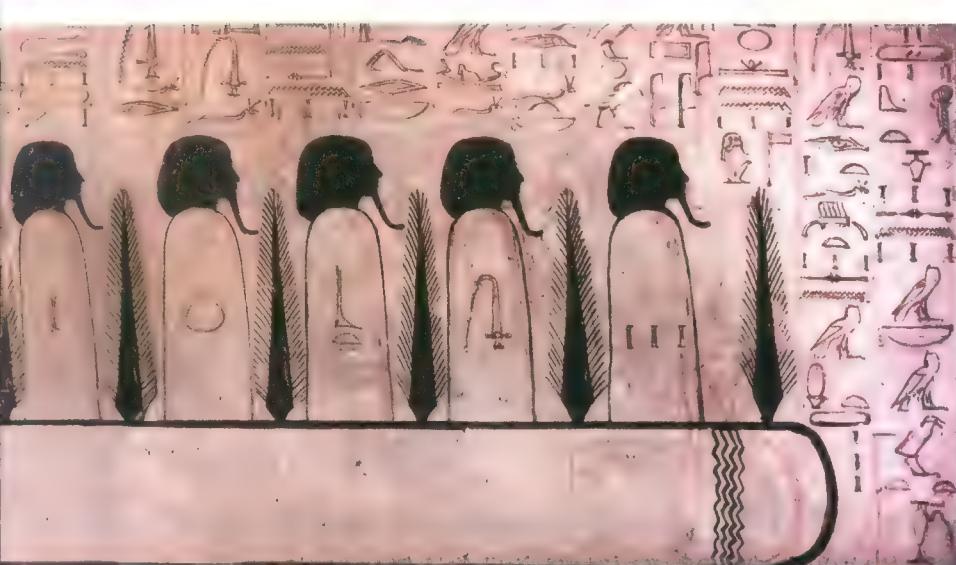
ntr ȝ sty m jrt.f

great god who inflames with his eye.»



ȝwt.sn m tȝ-kȝmwtt

Their oblations are barley-bread,



(From the tomb of Pharaoh Horemhab)



hnqt.sn m kȝmwtt

their beer is barley,



qbhw.sn m mw

their refreshment is water.



jw ddw n.sn ȝwt

Whoever offers to them



m nb-mȝ(wt) m ȝ pn

is a master of renewal (or ears of barley) in this lake.

MIDDLE REGISTER, 11th SCENE

The sun barque is identical with that in the second hour, again pulled by four *dw3tyw* “gods of the Netherworld”. The rope passes through a long-stretched object called *wj3-t3* «Barque of the Earth», beginning and ending with a bull’s head. It is carried by eight mummiform *f3yw* “carriers”. Upon this “Barque of the Earth” are placed seven *ntrw jmyw* “Gods in (it)” between the bull’s heads. Another four *dw3tyw* are pulling the rope out of it.

The scene is accompanied by the following text:



st3w ntr pn '3 jn ntrw dw3tyw

This great god is being towed by the gods of the Netherworld.



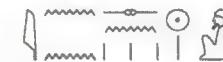
spr jn ntr pn '3

Arrival of this great god



r wj3-t3 dpw ntrw

at the Barque of the Earth, the ship of the gods.



jn n.sn r'w

Re says to them:



j ntrw hryw wj3-t3

«O you gods below the Barque of the Earth,



f3yw dpw dw3t

carrying the ship of the Netherworld –



st3w n jrw.tn

Raising be for your manifestations,



šw n dpw.tn

light for your ship,



dsrw (n) ntt jm.f

and protection (for) what is in it.



wj3-t3 hmw n.j

The Barque of the Earth has receded before me,



dpw-dw3t wjz(f) jrw.j
the ship of the Netherworld has raised my manifestations.



mk.wj 'p.j štzyt'
Lo! I pass through the Shetit (Beyond)



r jryt shrw ntyw jm.s
to care for those who are in it!



nwr t3 nwr t3
The Earth quakes, the earth quakes,



w3š b3 njm k3wj
strong is the Ba-soul, the Double-Bull rejoices.



htp ntr m qm3(t)n.f
The god rests in what he has created..»



jn nn nj ntrw n r̄w

These gods say to Re:



w3š r̄w spd b3.f hn̄c t3

«Strong is Re, effective is his Ba-soul together with the God of the Earth.



w3š ntrw.f n r̄w htpw

Strong are his gods for Re when he has gone to rest.



h̄y dpw-dw3t sjw wj3 pn
Acclaimed is the ship of the Netherworld, and praised is this barque..»



hwthr.sn m-h̄t 'pp r̄w hr.sn

But then they wail, after Re has passed them.



htpw.sn (m) rnpyt

Their offerings are fresh plants.



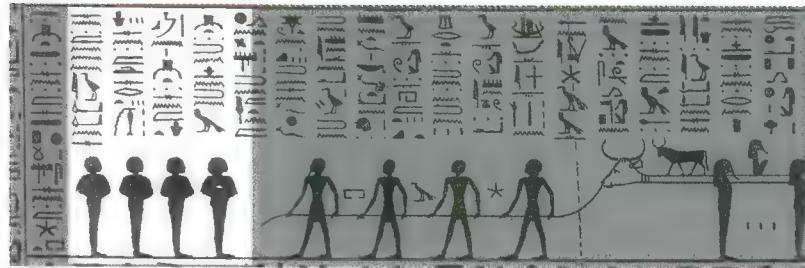
jw ddw n.sn htpw.sn

Whoever gives to them their offerings



m sdm.w h̄rw ntyw

is one who hears the voice of those existing (in the Netherworld).

12TH SCENE

Four wrapped gods with invisible arms confront the sun barque and its retinue. They are the *wt3w t3* "Wrapped ones of the Earth". The text reads:



st3w ntr pn '3 jn dw3tyw

This great god is being towed by those of the Netherworld



m wj3 dsr jmy t3

(out) of the protected Barque which is in the Earth.



wd-mdw n wt3w jmnw-

Orders to the wrapped ones with hidden arms:



hryt.tn n.tn wt3w t3

«Your provisions belong to you, "Wrapped ones of the Earth" –



(From the tomb of Pharaoh Ramses I)



hmhmt hnty-mnt.f

the renown of Khentymentef (The Foremost of his thighs),



kf3t n tpw.tn

unwrapping for your heads,



jmnw n ḫwy.tn

hiding for your arms,



ȝȝw n fndw.tn

breath be for your noses,



snflfȝ n wtw.tn

loosening for your wrappings!



shm.tn m ȝwt.tn

May you dispose of your oblations,



ȝtpn.tn m qmȝwn.j

when you rest in (this) which I have created.»



ȝwt.sn m tȝ

Their oblations are bread,



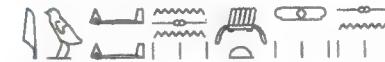
hnqt.sn m dsrt

their beer is Djeseret,



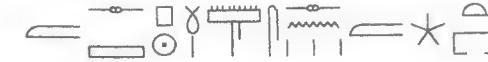
qbȝhw.sn m mw

their refreshment is water.



jw ddw n.sn ȝwt.sn

Whoever makes an offering to them

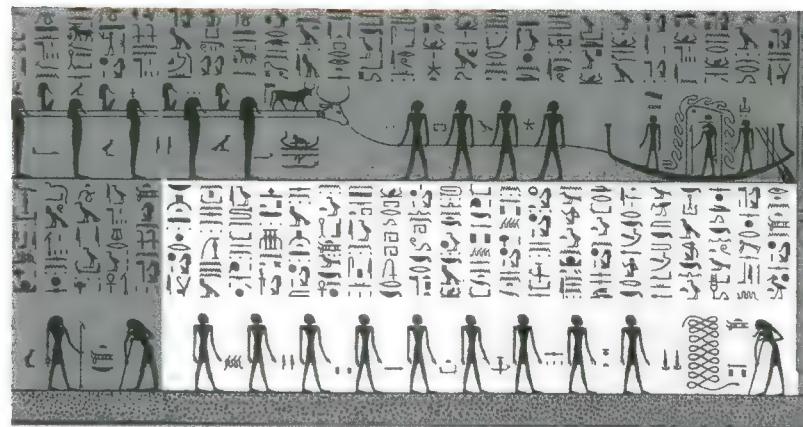


m sȝspw.sn m dwȝt

is among those with shining garments in the Netherworld.



(From the tomb of Pharaoh Horemhab)

LOWER REGISTER , 13TH SCENE

Jtmw Atum, again leaning on a staff, confronts the multi-coiled serpent *‘app* Apopis and, before him, nine blessed dead, which are named:



d3d3t h3ft ‘app

The council that drives away Apopis

The text reads:



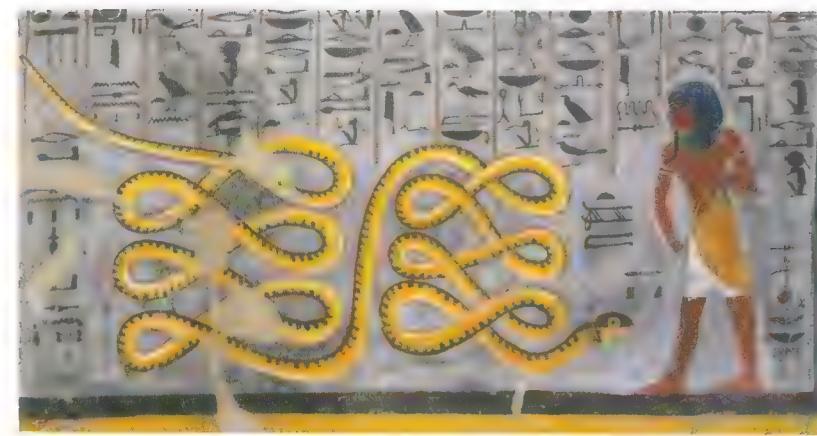
jrytn jtmw n r‘w

What Atum has done on behalf of Re:



s3ht ntr shrt sby

to glorify the god, to overthrow the rebel.



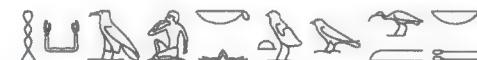
(From the tomb of Pharaoh Ramses I)

(Atum speaks to Apopis:)



shdw.k jwty h‘.k

«You are upside down, so that you cannot rise (again),



hk3w.k jwty gmj.k.t(w)

you are bewitched so that you cannot find yourself!



m3‘-hrw jt.j r.k

My father has triumphed over you,



mʒc-hrw.j r.k

I have triumphed against you,



dr.(j).tw n r'w

I have driven you away on behalf of Re.



sswn.j.tw n ʒhty

I have punished you on behalf of Akhty.»



jn.sn psdt-r'w

They say, the Ennead of Re,



sn hsf.sn ʒpp hr r'w

when they drive away Apopis from Re:



znjt(w) tp.k ʒpp znjt(w) qsbw

«Your head is cut off Apopis, the coils chopped up!



nn tknw.k m wj3 r'w

you will not come near to the barque of Re,



nn hʒj.k r dpt-ntr

you will not come near to the god's ship!



pry hh r.k n(j) ʃsyt

The fiery blast of the Shetit has gone forth against you,



jw.n sjp.n.tw (n) htmw.k

and we have condemned you to your destruction!»



nh.sn m ʒwt r'w

They live on the oblations of Re



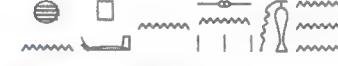
m htpw hnty-jmntyw

and the offerings of the Foremost of the Westerners (Osiris).



jw wdnw n.sn tp tʒ

Whoever makes an offering to them on earth,



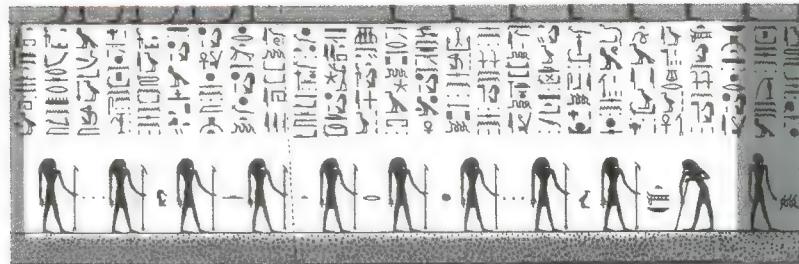
hnpw n.sn qbhw

and lets them have cool refreshment,



m nb ʒwt hr r'w

is a master of oblations with Re.

14TH SCENE

A second, similar figure of Atum confronts nine gods carrying Ankh and Was, named *nbw-hrt* masters of provisions.



jn jtmw n nn nj ntrw

Atum says to these gods:



j ntrw hryw nh w3s

«O gods who carry Ankh and Was,



w3yw hr d'mw.sn

who lean upon their Djem-sceptres –



hsf sby hr zhty

Drive away the rebel from Akhty,



wdy st n jwf dwy-qd

hack up the flesh of the Wicked one!»

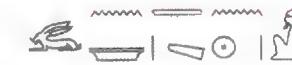


(From the tomb of Pharaoh Ramses I)



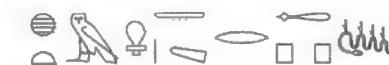
jn.sn nn ntrw sn hk3.sn '3pp

These gods say, when they enchant Apopis:



wwn t3 n r w

«Open is the Earth for Re,



htmw t3 r '3pp

sealed is the Earth against Apopis!»



dw3tyw hnty-jmntyw jmyw št3yt

You of the Netherworld of the Foremost of the Westerners, who are in the *Shetit*,



dw3 r'w dr hftyw.f

praise Re and drive away his enemies,



nd '3 m-3 jwf dwy

protect the Great one (Osiris) from the flesh of the Wicked one!



jhy hrtw n r'w hfty r'w

Hail, felled for Re is the enemy of Re!»



nh.sn m 3wt r'w

They live on the oblations of Re



m htpw hnty-jmntyw

and on the offerings of the Foremost of the Westerners.



jw wdnw n.sn hr t3

Whoever offers them on earth



hnpw n.sn qbhw

and lets them have cool refreshment,



m m3-3 hrw m jmmt

is one who is justified in the West,



dsrw rmn m st-jmmt

with protected shoulder in the Hidden Place.



sn hwt.sn n r'w

They wail because of Re



j3kb.sn n ntr '3

and they lament because of the great god,



m-ht 'pp.f hr.sn

after he has passed them.



š3s.f h'p.st kkw

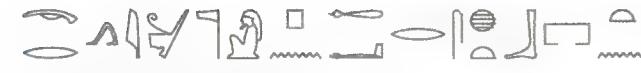
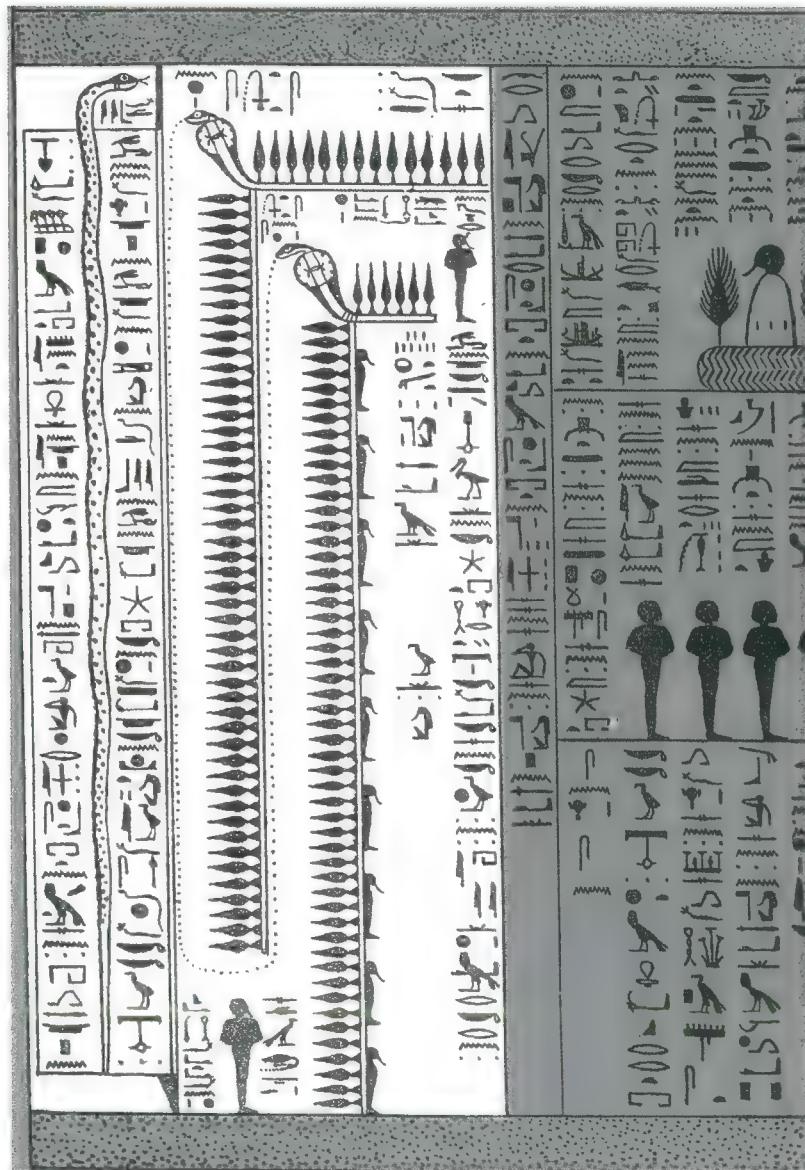
When he rushes away, darkness envelops them



htmw qrrwt.sn hr.sn

and their caverns are closed upon them.

THIRD GATE



spr jn ntr.pn '3 r sbht tn

Arrival of this great god at this gate,



'q m sbht tn

entering into this gate.



ntrw jmyw.s sns.sn ntr pn '3

The gods who are in it acclaim this great god.

The gate is called:



nbt sdf3w

Mistress of nourishment

At the two Uraeus-serpents on the wall:



stt.s n r'w

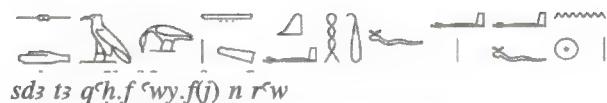
She lights up for Re.

The two guardians:



nwr t3 q'h.f 'wy.f(j) n r'w

Earthquake, he bends his arms for Re.



sdʒ tʒ qh.f w.y.f(j) n r'w

Trembling of the earth, he bends his arms for Re.

Nine mummies:



psdt hmt ntr ɛ3 jmyw

Third Ennead of the great god which is in (it).

Text in front of the Ennead:



wnw n.k tʒ wbʒw n.k dwʒt

«Open for you is the Earth, thrown for you open is the Duat,



hryt kf.k snkw.n

you from heaven—you have uncovered our darkness.



jhy r'w my rk r.n

Hail Re! Come to us!»

The serpent upon the doorway:



ddby

The piercing one.



wnn.f hr ɛ3 pn

He is upon this door,



wn.f n r'w

he opens for Re.



sjʒ n ddby

Sia (speaks) to the piercing one:



wn sbʒ.k n r'w

«Open your gate for Re,



z(n)ʃ ɛ3.k n ʒhty

open your door for Akhty!



jw.f shd.f kkw zmʒw

He lights up the Primeval Darkness,



dj.f ʃsp m ɛt jmnt

he brings light into the hidden region.



htmjn ՚3 pn

Then this door is closed,



m-ht ՚q ntr pn ՚3

after this Great God has entered.



hwthr jmyw sbht.tn

Then those in this gate wail



sdm.sn h33 ՚3 pn

when they hear this door being slammed.

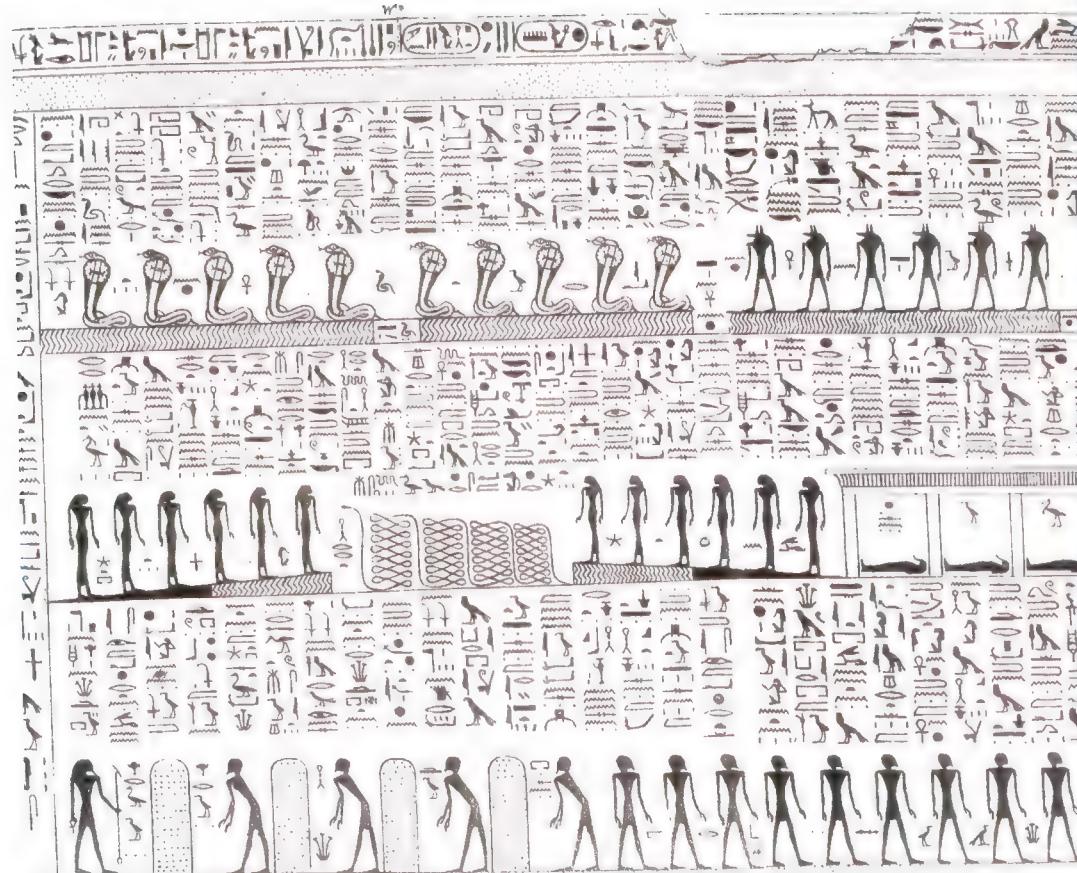


(From the tomb of Pharaoh Ramses IV)

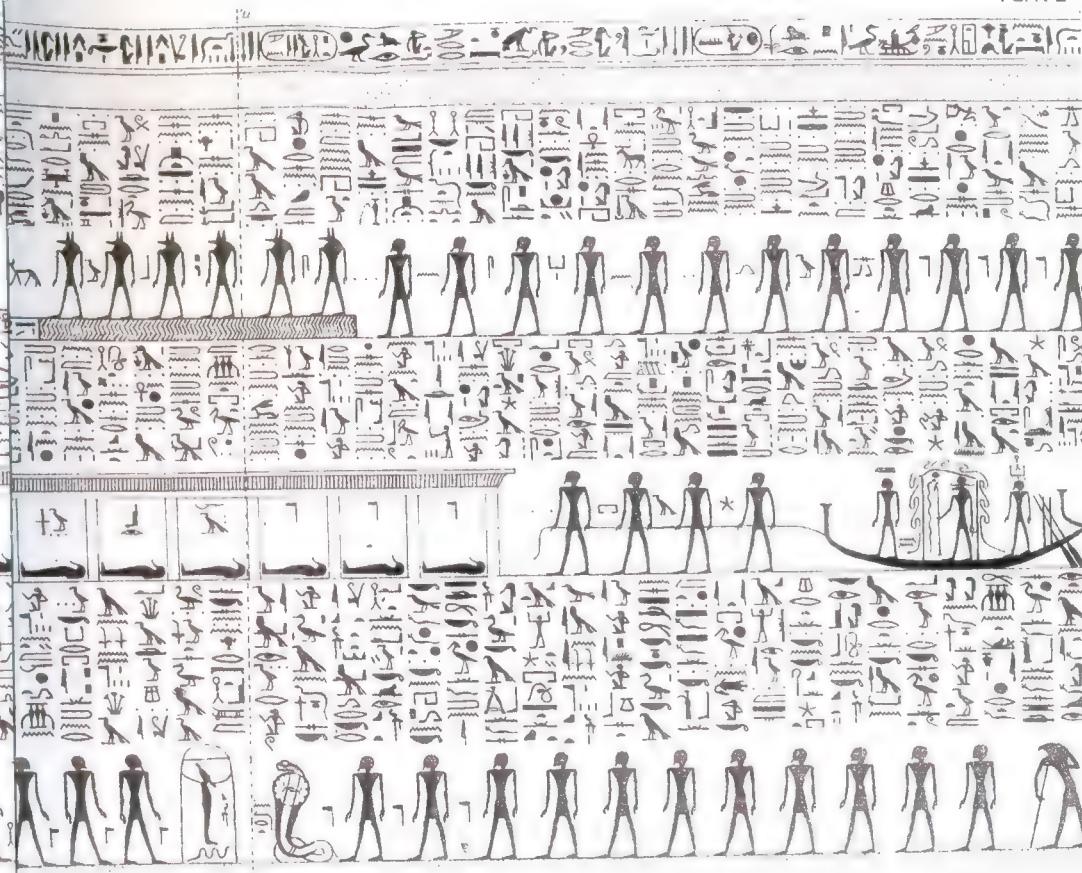
FOURTH

HOUR

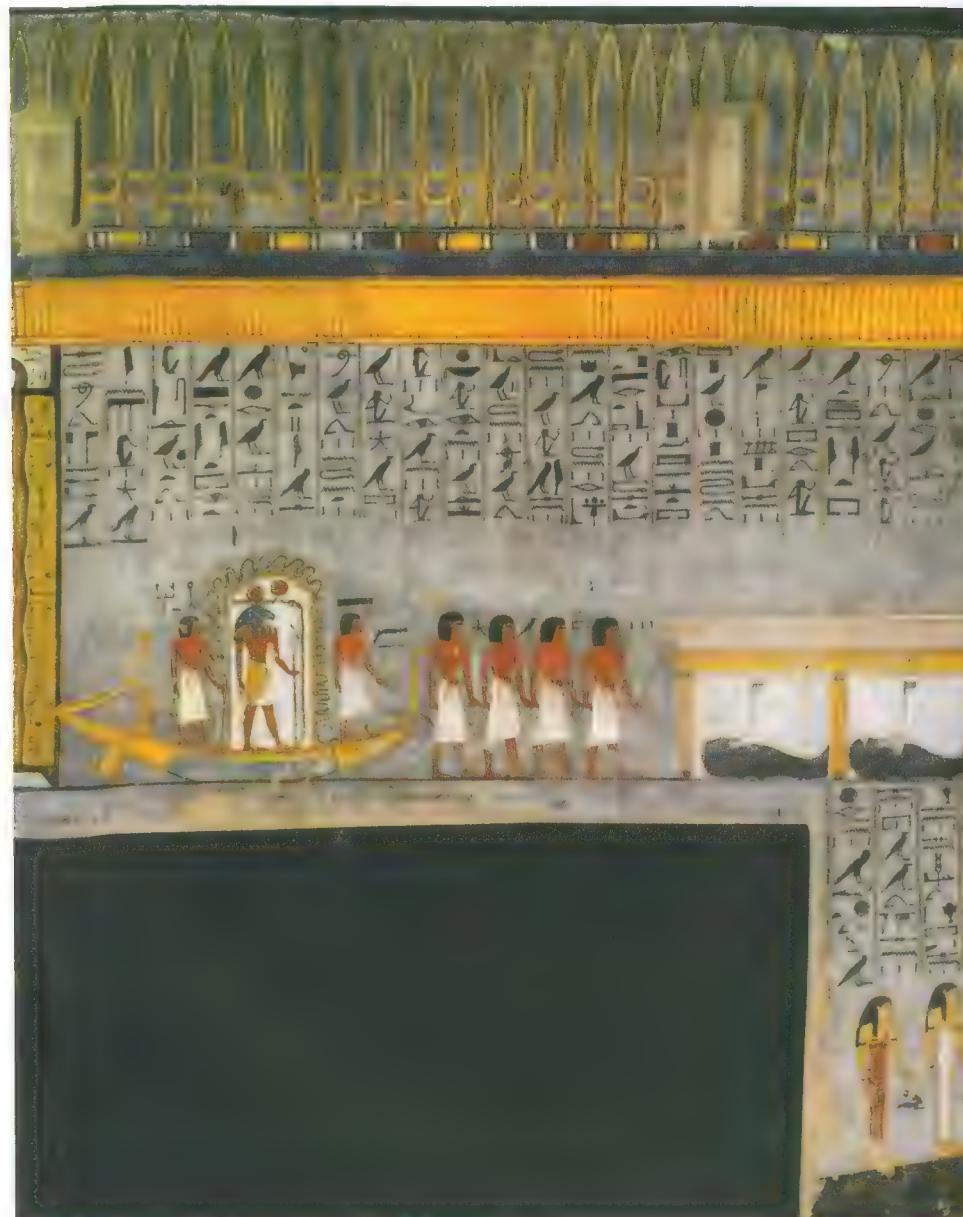
PLATE



PLATE



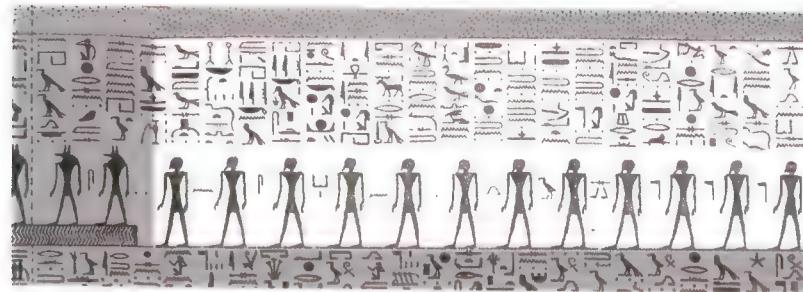
PART OF THE FOURTH HOUR



OF THE TOMB OF RAMSES I



UPPER REGISTER, 15TH SCENE



Twelve deities without attributes:



ntrw zbjw n k3.sn

The gods who have gone to their *Ka*-energy.

The text reads:



zbjw n k3w.sn

Those who have gone to their *Ka*-energies,



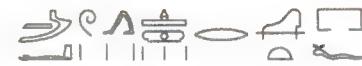
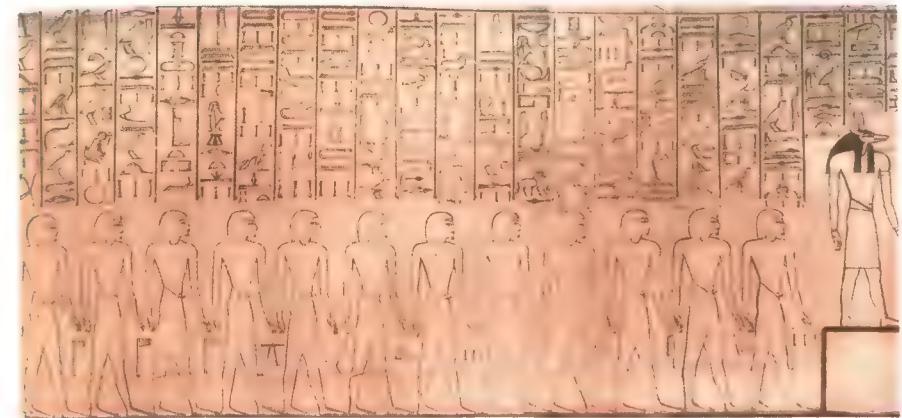
wrbw m sdfw-tryt

who are purified by a solemn oath,



stpw hr qh'w.sn

who have been removed during their lifetime,



m3'w htpw r st.f

who guide the offering to its place.



jn n.sn r'w

Re says to them:



hryt.tn n.tn ntrw m htpw.tn

«Your provisions belong to you, gods, from your offerings!



m3'.tn k3w.tn n.tn htp.tn

you guide your nourishment to you, so that you are content.



hftyw.tn htmw n(n) wnn

Your enemies have been destroyed, without being,



ʒhw.tn r nswt.sn

your Akh-spirits are at their thrones,



b3w r sd3yt

the Ba-souls at what is concealed.»



jn.sn n r'w

They say to Re:



hnw n.k r'w-ʒhty

«Acclamation to you, Re-Akhyt,



hy (n).k b3 spdw m t3

«Hail to you, effective Ba-soul in the Earth!



hy (n).k nh̄ nb rnpwt

Hail to you, Permanent one, Master of years.



dt jwtt 'sm.s

Duration, which cannot be extinguished!»



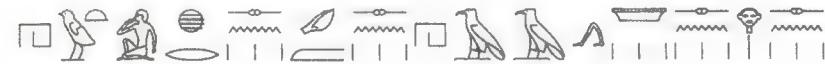
ʒwt.sn m htpw

Their oblations are the offerings,



qbhw.sn m mw

their refreshment is water.



hwthr.sn sdm.sn h33 '3w.sn hr.sn

Then they wail when they hear their doors being shut upon them.



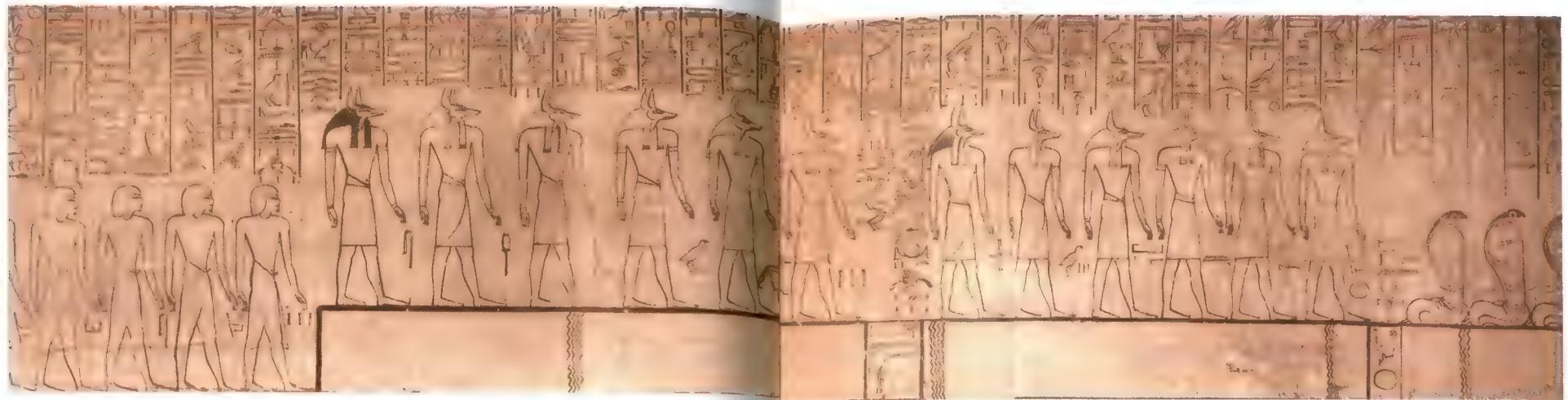
jw ddw n.sn ʒwt.sn

Whoever offers to them their oblations,



m st3w ndrt-b3w

is one who pulls the "Container of the Ba-souls".

16th SCENE

Twelve gods with jackal's heads surround a rectangular lake.

The lake:



š nj ḥnh

Lake of Life.

The gods' name is written between the twelve jackals:



z3bw jmyw š nj ḥnh

Jackals who are in the Lake of Life.

The text reads:



sn m dbnw (nj) š pn

They are in the surroundings of this Lake,



n j̄rn b3w mtyw r.f

(but) the Ba-souls of the dead cannot approach it



n dsrw wnn jm.f

because of the taboo which is in it.



jn n.sn r̄w

Return to them



hryt.tn n.tn ntrw m š pn

«Your provisions belong to you, gods, from this Lake!»



z3w.tn 'nh.tn m š.tn

You guard your life in your Lake.



htpw.tn m z3wt z3bw

Your offerings are what the jackals guard,



htpw dr š.tn

who rest at your Lake.»



jn.sn n r'w

They say to Re:



w'bw.k r'w m š.k dsr

«You are purified, Re, in your secluded Lake,



by.k ntrw jm.f

in which you have purified the gods



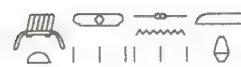
jkwy j'r b3w mtyw r.f

and which cannot be approached by the Ba-souls of the dead,



wdn.k ds.k zhty

(as) you have decreed yourself, Akhty!»



3wt.sn m t3

Their oblations are bread,



hnqt.sn m dsrt

their beer is Djeseret,



mw.sn m jrp

their water is wine.



hwthr.sn sdm.sn h33 '3w.sn hr.sn

Then they wail when they hear their doors being shut upon them.



jw ddw n.sn 3wt.sn

Whoever offers to them their oblations,



m nb d3t (j)m.sn

is a master of the rest of them

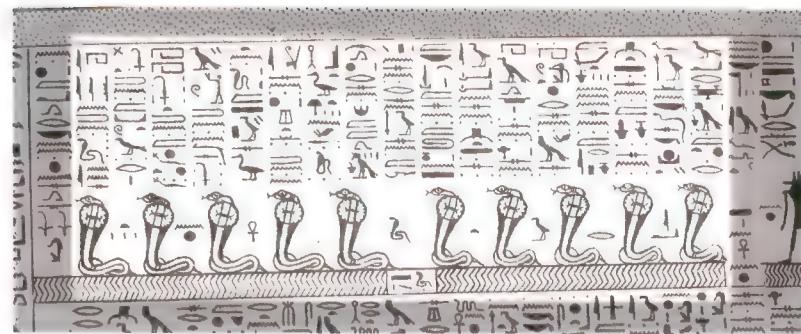


m dbnw nj š pn

in the surroundings of this Lake.



(From the tomb of Pharaoh Ramses IV)

17TH SCENE

Another rectangular lake and ten Uraeus-serpents surrounding it.

The Lake is named:



š j'rwt

Lake of Uraeus-serpents.

The ten cobras (uraei) rearing up are collectively named, with the name written in between them:



j'rwt nhwt

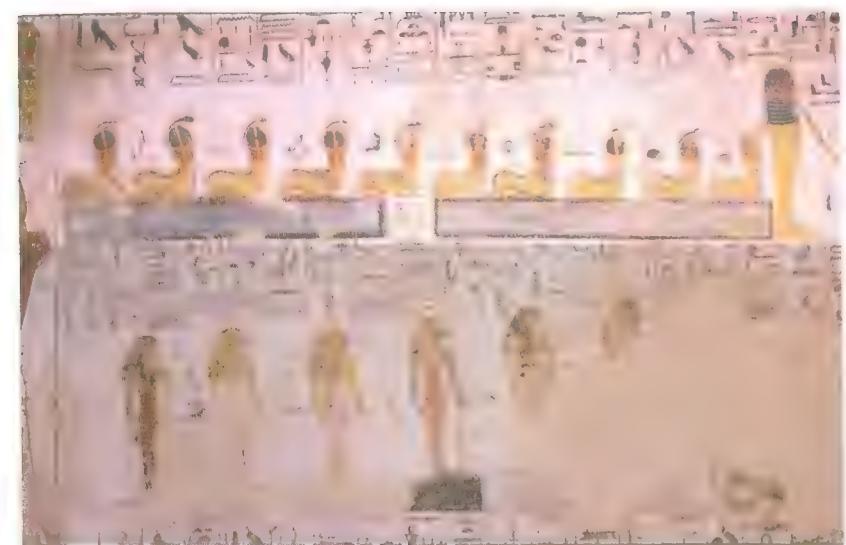
Living Uraeus-serpents.

The text reads:



sn r.sn hrw.sn

They hiss



(From the tomb of Pharaoh Meremptah)



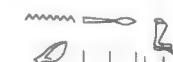
m-h̄t spr r̄w r.sn

after Re has reached them.



hmm b3w htmw šwwt

The *Ba*-souls are repulsed and the shadows destroyed,



n sdm hrw j'rwt

when the voice of the Uraeus-serpents is heard.



jn n sn r'w
Re says to them:



hryt.tn n.tn j'rwt
«Your provisions belong to you, Uraei,



m š pw z33w.tn
from that Lake which you guard.



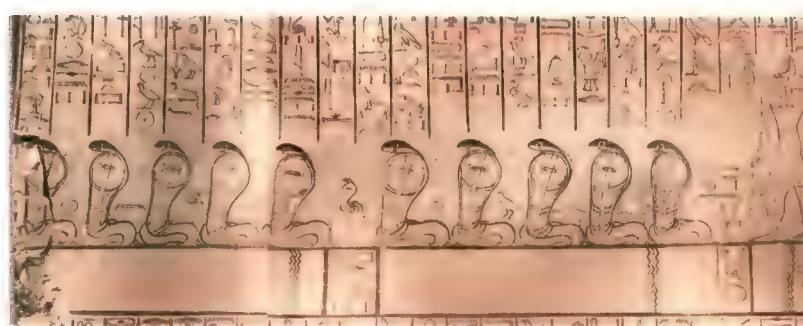
nsw.tn hh m hftyw.j
Your flames are a fiery blast against my enemies.



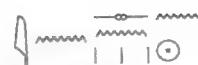
sdt.tn m (jryw) dwt r.j
Your fire burns in those (who have done)
evil against me.



jhy n.tn j'rwt
Hail to you, Uraei!»



(From the tomb of Pharaoh Horemhab)



jn.sn n r'w
They say to Re:



my rk n.n hnzw t3(l)nn
«Come to us, who traverses Tatenen,



my n.n rk nd.sw ds.f
come to us, who guards himself!



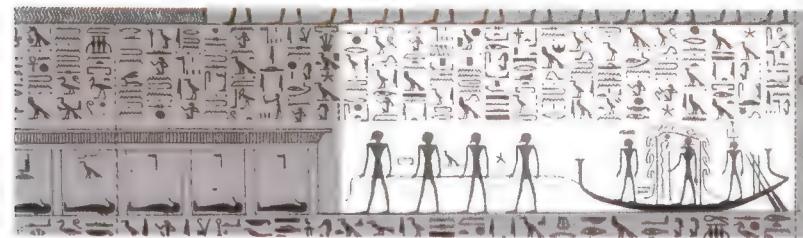
twt js zhw dw3t
You are indeed the splendor of the Netherworld. Great God in the Shetit!»



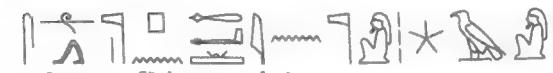
ntr c3 m št3yt
Then they wail after Re has passed them.



(From the tomb of Pharaoh Ramses IV)

MIDDLE REGISTER, 18TH SCENE

The sun barque, represented as usual and carrying the gods *sjȝ* (Sia, percipience) and *hkȝ* (Heka, magic) as well as *jwf rȝw* (flesh of Re). It is pulled by four *dwȝtyw* (gods of the Netherworld). The text reads:



sȝ ntr pn ȝ jn ntrw dwȝtyw
Towing of this great god by the gods of the Netherworld,



sqdwt m ȝtȝyt
sailing in the Shetit (Beyond)



jryt mhrw ntyw jm.s
caring for those who are in it.

(Re says:)



«Tow me, you of the Netherworld, whom I have viewed!



jnk jry.t(n)
It is me who has created you!



wdy ȝwj.ȝn sjȝw.ȝn.wj jm.sn
Stretch your arms that you may pull me by means of them!



hmw.ȝn r jȝbt pt
Turn away to the eastern side of heaven,



r st wȝzt jry.sj
to the place which raises its creator,



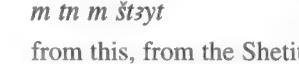
dw pf sjȝ
that mysterious mountain!



sjȝw pn n dbn(w) m ntrw
This light belongs to him who is surrounded by the gods.



ȝzp.ȝn.wj prj.j
They receive me when I go forth



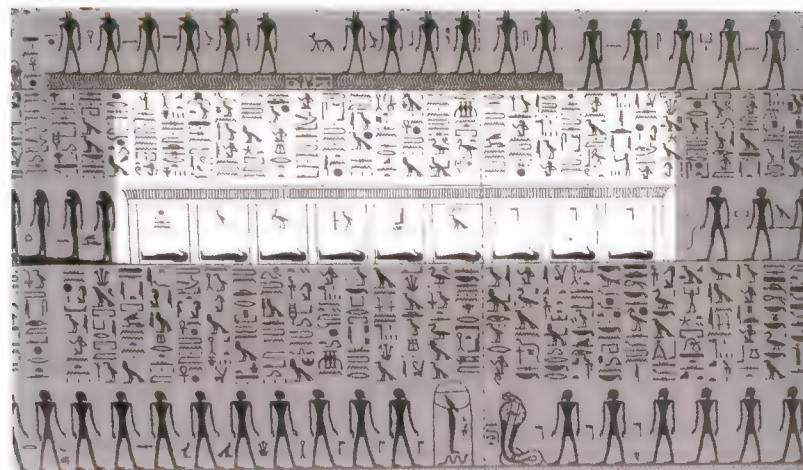
m tn m ȝtȝyt
from this, from the Shetit (Beyond)



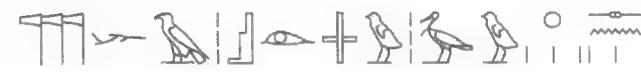
sjȝw.wj jry.j mhrw.ȝn
Tow me, as I care for you,



r sbȝt hȝpt dwȝtyw
to the gate which hides those of the Netherworld.»

19TH SCENE

Nine mummies lying in shrines:



ntrw htjw wsjr jmyw b3wt.sn

Gods (in) the following of Osiris who are in their cavities.



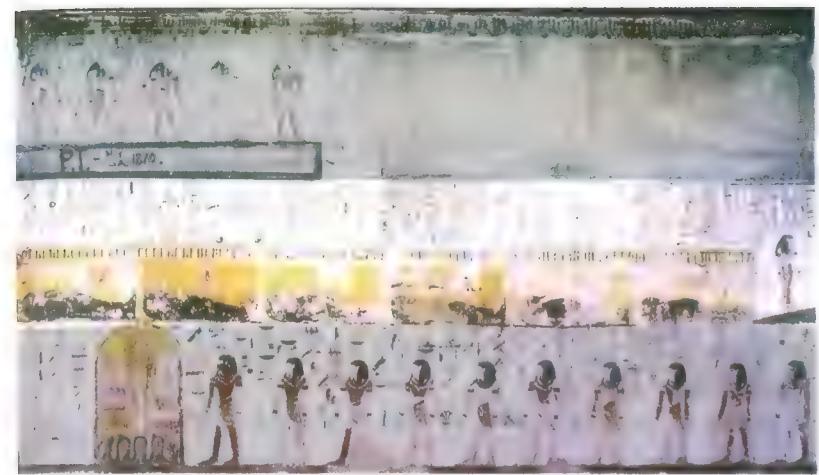
jn n.sn rw

Ra says to them:



m3n.j ntrw

«I have perceived the gods,



(From the tomb of Pharaoh Seti I)



jdyn.j ntyw m b3wt.sn

I have applied force to those in their cavities.



tzy.tn jr.tn ntrw

Raise yourself, gods!



jw.j wd.j n.tn shrw.tn

I care for you,



wnn.tn m hnt b3wt.tn

while you are in your cavities.



n(t).tn z33w b3w

You are those who guard the *Ba*-souls,



nh.tn m hw3t.sn

you live on their rotting,



srq.tn m jwtyw.sn

you breathe through their putrefaction.



tzy.tn n jtn.j

Rise up with the help of my disc,



m3t.tn n 'ndw.j

stretch yourselves with the help of my splendour!



hryt.tn n.tn m dw3t

Your provision belongs to you in the Netherworld,



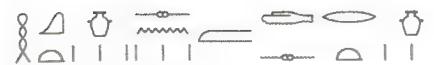
m mw nj wd(n).j n.tn

consisting of this which I have assigned to you.»



zwt.sn m jwf

Their oblation is meat,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



hwthr.sn

Then they wail

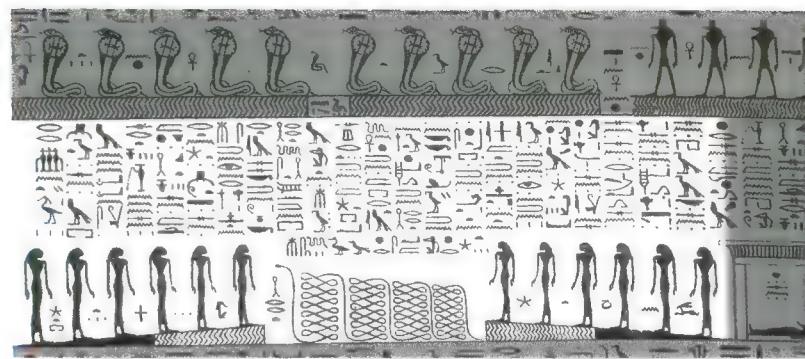


m-ht sdm.sn h33 '3w.sn hr.sn

after they hear their doors being closed upon them.



(From the tomb of Pharaoh Horemhab)

20TH SCENE

Twelve goddesses of the hours:



wnwwt jmywt dw3t

The hours who are in the Duat.

Time as a serpent:



(s)hrrt msy.(s) hf3w 12

The removing one, she gives birth to twelve serpents,



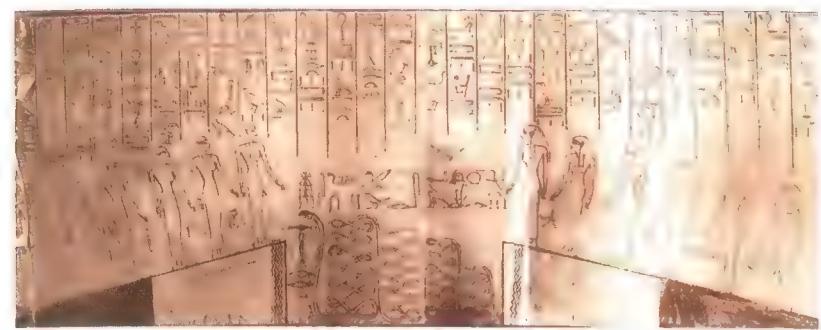
hmhr.s 'mhr.(s) wnw

which she destroys and which she swallows afterwards, the hours.



sn 'h'w hr s.sn

They are standing upon their lake,



(From the tomb of Pharaoh Horemhab)



sn r.(sn) m3'.sn r'w hr jdbw.sn

They guide Re over their banks.



jn n.sn r'w

Re says to them:



sdmw wnwwt dwyw n.tn

«Hear, hours, what is cried out to you!



jryn.tn jmyt.tn

you have covered (the time) which you are,



htpn.tn sbhwt.tn

you rest in your gates.



h3t.tn n kkw

Your front belongs to darkness,



phtwy.tn n hdwt

your back to light.



h3w.tn hrrt

Your lifetime is "The one that takes away".



nh.tn m pryt jm.s

you live upon that which comes forth from it.



hryt.tn m dw3t

your provision is in the Netherworld.



m.tn msyw hrrt

You swallow what "The frightful one" has given birth to,



shtm.tn pryt jm.s

and destroy what comes out of it.



s3m.tn.wj jnk msy.tn

May you guide me, since I have given birth to you!



jry n.j r nd-hr.j

Act for me to greet me,



htp.tn r.tn wnwwt.j

and so you will be content, my hours!»



3wt.sn m t3

Their oblations are bread



hnqt.sn m dsrt

their beer is Djoseret,



qbhw.sn m mw

their refreshment is water,



ddw n.sn 3wt.sn

whoever offers to them their oblations



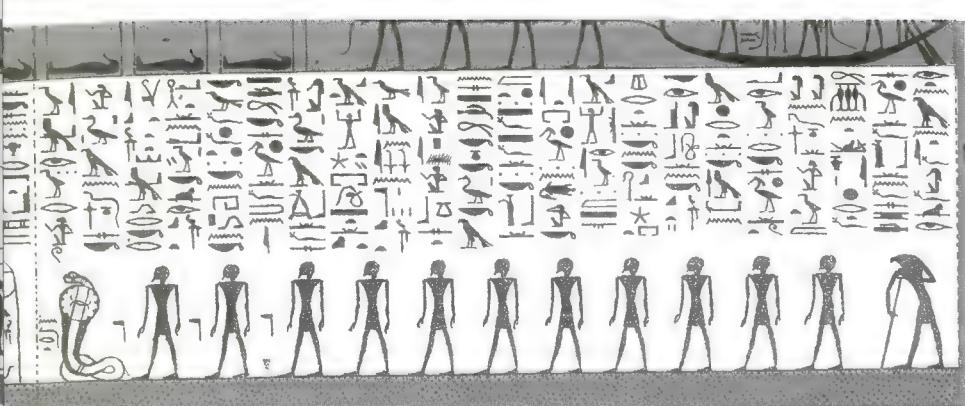
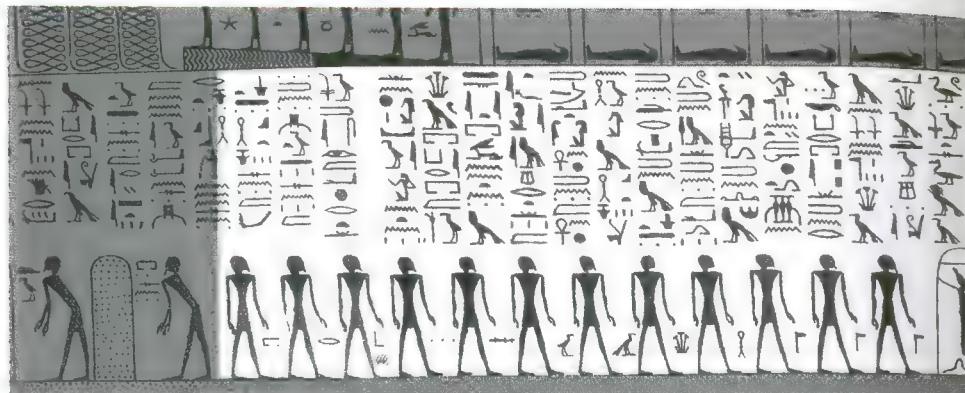
m prrw hnty 3hw

is one who comes forth as the Foremost of the *Akh-spirits*.



(From the tomb of Pharaoh Seti I)



LOWER REGISTER, 21TH SCENE

hrw

Horus

Eleven gods before the shrine of Osiris:



ntrw jryw sšd

Gods belonging to the headcloth.

Uraeus-serpent before Osiris:



nsrt

Flaming one.

Osiris in the shrine, standing on a serpent:



hnty-jmntyw

Foremost of the Westerners.



(From the tomb of Pharaoh Ramses I)

Twelve gods behind the shrine (Text between the gods):



ntrw h3w k3r

The gods who surround the shrine



jrytn hrw n jt.f wsjr

What Horus has done for his father Osiris:



s3h.f db3 n.f s3d

To glorify him, to adorn him with his headcloth.

(Horus speaks:)



hntj jb.j hr jt.j

«My heart sails upstream to my father.



m3' jb.j jt.j

My heart is honest, my father!



nd.j.tw m-^c jryw r.k

I protect you against those who have acted against you,



s3h.j.tw m hrt.k

I glorify you with what belongs to you.



shm n.k wsjr

Power belongs to you, Osiris,



bw3 n.k hntj-jmntyw

Dignity belongs to you, Foremost of the Westerners.



hryt.k n.k hq3-dw3t

Your provision belongs to you, Ruler of the Duat,



q3w jrw m št3yt

with high manifestation in the Shetit!



z3hw n snd.k

The Akh-spirits are in fear of you,



mtyw n šf3ft.k

the dead are in awe of you.



db3 n s3d.k

Replacement be for your headcloth.



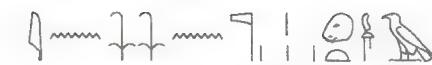
jnk z3.k hrw

I am your son Horus.



jw.j jp.j bgst jm

I repair the damage in it.»



jn nn nj ntrw hnty jmntyw

These gods of the Foremost of the Westerners say:



q3y.tj dw3ty

«You are high, you of the Netherworld!



w3s.tj hnty jmntyw

you are strong, Foremost of the Westerners!



z3.k hrw db3.f s3d.k

Your son Horus, he adorns you with your headcloth,



s3h.f. tw njk.f hftyw.k

he glorifies you and punishes your enemies.



nhp n.k hwt wj.k wsjr hnty jmntyw

Leap up, so that your arms rejoice, Osiris, Foremost of the Westerners!»



jn hnty jmntyw

The Foremost of the Westerners says:



my rk r.j z3.j hrw

«Come to me, you my son Horus,



nd.k.wj m-c jrjw r.j

that you may protect me from those who have acted against me!



wd.k.sn n hry-htmw

You assign them to Him who is in charge of destruction—



swt z33w h3dw

it is he who guards the traps!»



jn hrw n nn nj ntrw h3w k3r

Horus says to those gods who surround the shrine:



jpp.tn r.j

«You have been allotted to me,



ntrw ntyw m-ht hnty jmntyw

gods who are in the retinue of the Foremost of the Westerners!



h3.tn n hmw.tn shm.tn

You stand up, you do not retreat, you are powerful!



my.tn drpw.tn

Come, so that you are fed



m tȝ nj hw m hnqt nt mȝt

with the bread of Hu and the beer of Maat!



nh.tn m nhw jt.j jm

You live upon what my father lives upon,



hryt.tn m štȝyt

your provisions are in the Shetit.



wnn.tn m hȝw kȝr

You are around the shrine,



m wd n rȝw

by the order of Re.



dwy.j n.tn swt js jryw mhrw.tn

I call to you, but it is he who provides for you!»



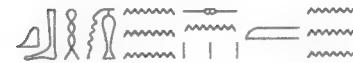
ȝwt.sn m tȝ

Their oblations are bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

Their refreshment is water.



jw ddw n.sn ȝwt.sn

Whoever offers to them their oblations



m jrj jȝt m kȝr

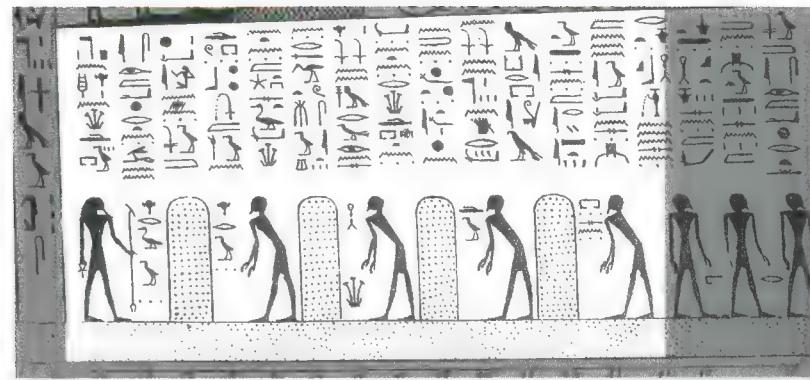
is entitled to meals in the shrine.



(From the tomb of Pharaoh Ramses IV)



(From the tomb of Pharaoh Seti I)

22TH SCENE

Four traps filled with red fire, and guarded by a demon.
They are named:



hryw h3dw.sn

Those who are over their traps.

A god at the end of the register, holding Ankh and Was, is named:



hrj htmw

Who is at the head of destruction.



jn hrw n nn nj ntrw

Horus says to these gods:



(From the tomb of Pharaoh Seti I)



ndrw n.tn hftyw jt.j

«Seize for you the enemies of my father,



hnpw.tn r h3dw.tn

whom you have dragged away to your pits



hr nn mrw jrywn.sn

on account of this pain they have inflicted



r '3 gmytw msy.wj

against the Great One who has been found and who has given birth to me.



hryt.tn n.tn m dw3t

Your provisions belong to you in the Duat.



z3w h3dw bhyw

(to you who) guard the traps and the flames,



m wdn r w

as Re has decreed.



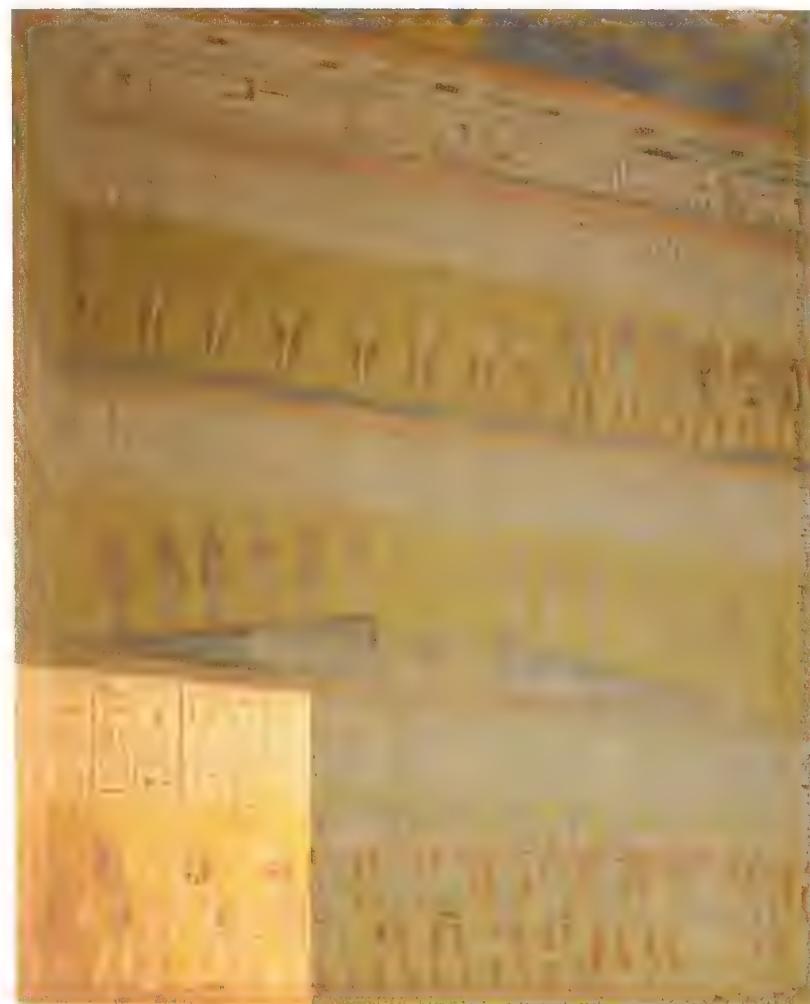
dwj.j n.tn swt js jryw mhrw.tn

I call for you but it is He who provides for you.



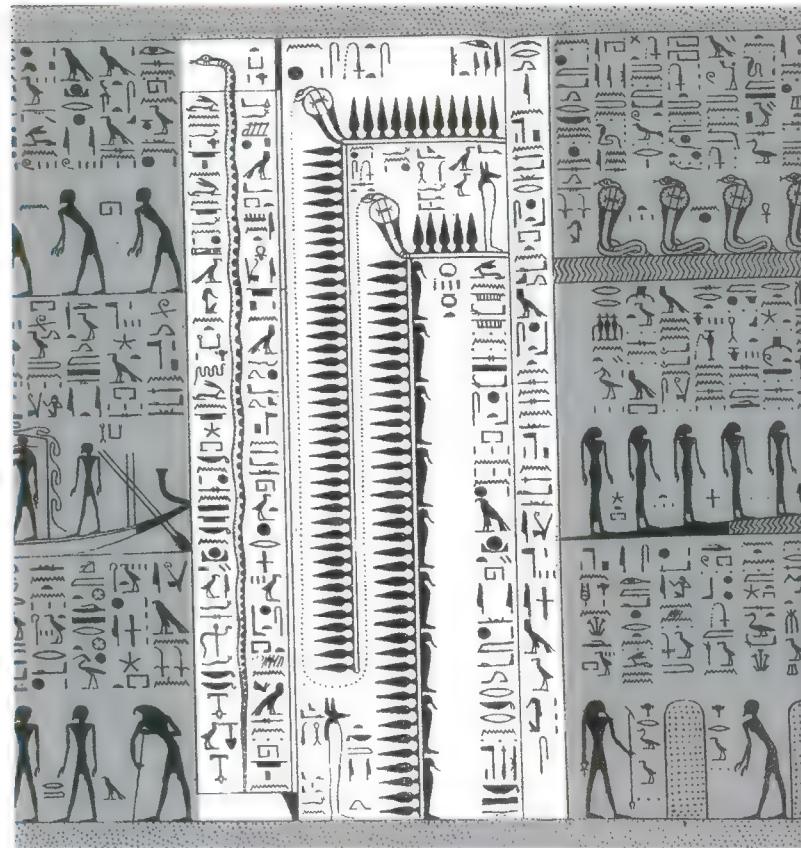
wnn ntr pn shw hr-tp nn nj h3dw

This god pauses above these traps.



(From the tomb of Pharaoh Ramses IV)

FOURTH GATE



spr jn ntr pn 'z r sbht tn

This great god arrives at this gate,



'q m sbht tn

entering into this gate.



snsw ntr pn 'z jn ntrw jmyw.s

This great god is acclaimed by the gods who are in it.

Name of the gate:



jryt

Who does (her) duty.

At the two Uraeus-serpents on the wall:



stt.s n r'w

She lights up for Re.

The first guardian:



mw q'h.f 'wy.f(j) n r'w

The devourer. He bends his arms for Re.

The second guardian:



tkmy q'h.f 'wy.f(j) n r'w

Who draws near. He bends his arms for Re.

Nine mummies:



psdt 4 nwt

The fourth Ennead.

Text in front of the Ennead:



wnw '3w.n znw sbhwt.n n r'w-hrw-3h3ty
Open are our doors, open our gates for Re-Horakhty.



jhy r'w my rk r.n
Hail to you, Re. Come to us.



ntr '3 nb 3t3w
Great God, Master of mysteries!

The serpent upon the doorway:



tk3-hr
With fiery face.



wnn.f hr '3 pn
He is upon this door,



wn.f n r'w
he opens for Re.



sj3 n tk3-hr
Sia (says) to him "With fiery face":



wn sb3.k n r'w
«Open your gate for Re,



zn '3.k n 3h3ty
unlock your door for Akhty!»



jw.f shd.f kkw zm3w
He illuminates the Primeval Darkness,



dj.f 3sp m 't jmnt
he throws light into the Hidden Region!



htmjn '3 pn
Then this door is closed,



m-h3t 'q ntr pn '3
after this great god has entered.



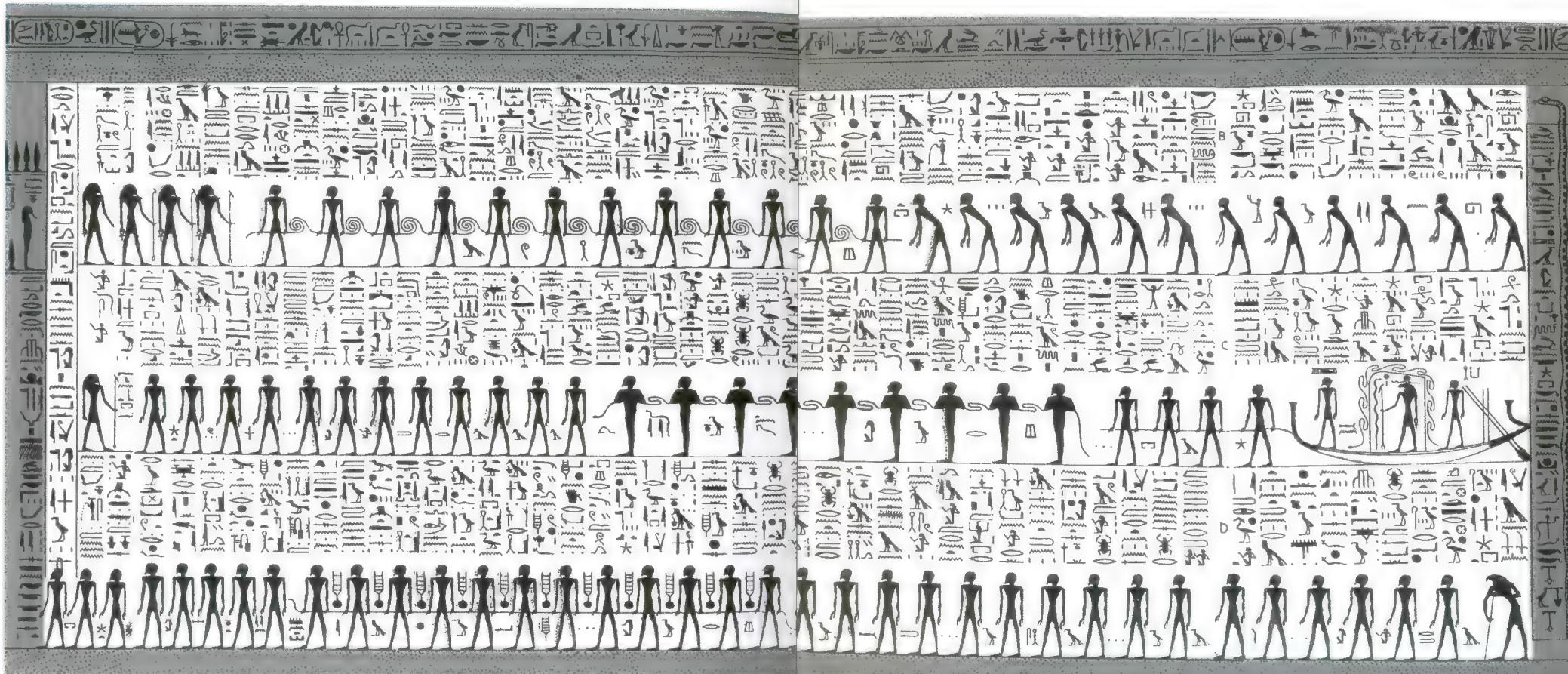
hwthr jmyw sbh3.tn
Then those in this gate wail



sdm.sn h33 '3 pn
when they hear this door being slammed.

FIFTH

HOUR



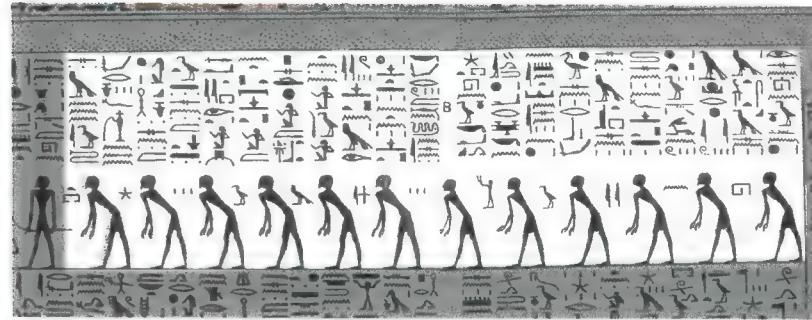
DETAIL FIFTH HOUR



FROM THE TOMB OF SETI I



23RD SCENE



Twelve blessed spirits who are named (written between them):



hnyw jmyw dw3t

Acclaiming ones who are in the Duat.



jry.sn hnw n r'w

They make jubilation for Re



m jmnn t sq3y.sn hrw-3hty

in the West, they celebrate Horakhty -



rhyw r'w tpyw t3

(those) who have known Re (already) on earth,



(From the tomb of Pharaoh Ramses VI)



wnw wdn.sn n.f htpw.sn m st.sn

who have presented their offerings wherever they were,



3hw.sn r bw dsr nj jmnt

their Akh-spirits are (now) in the protected place of the West.



jn.sn n r'w

They say to Re:



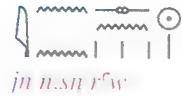
jy.tj r'w j' r.k n dw3t

«Welcome, Re, when you approach the Duat!»



hnw n.k ḥq.k ḥsrw m mhn

Jubilation to you when you enter the protection in Mehen!»



Re says to them:



htpw n.tn htpyw

«Offerings are for you, offerers!



htp.n.j m jrytn.tn n.j

I was content with what you have done for me,



ty.wj psd.j m j3btt nt pt

when I rose in splendour in the East of the sky,



htp.j m ḥ3yt jrt.j

and when I set in the sanctuary of my eye.»



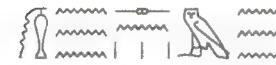
ḥwt.sn m htpw r̥w

Their oblations are the offerings of Re,



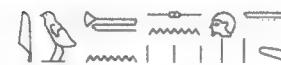
hnqt.sn m dsrt.f

their beer is his Djeseret,



qbhw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

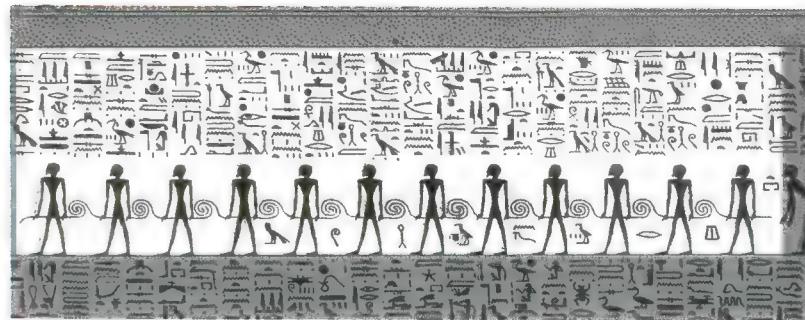
Whoever makes an offering to them on earth



m hnyw hr r̥w m jmnt

is one who will be acclaimed with Re in the West.



24TH SCENE

Twelve gods carrying a measuring rope:



hryw nwh m shwt dw3t

Those who carry the (measuring-)rope in the fields of the Duat.

(Re speaks:)



hryw nwh m jmnt

«You who carry the rope in the West,



s3myw 3hw n 3hw

who allocate plots to the blessed Akh-spirits,



3ht ntry m htp

do receive for yourself the rope,



(From the tomb of Pharaoh Seti I)



ndr n.tn s3yw 3ht nj jmntyw

size hold of the measurer of those of the West!



3hw.sn r nsyt.tn

Their Akh-spirits (stand) at your thrones,



ntrw r swt.tn

the gods at your seats.



3ht ntry m htp

The Akh-spirits of the Divine (Osiris) are content,



sht-3h jptw m jmy-nwh

the Akh-field is measured by what is in the rope.



m³c.tn n ntyw

You are right for those who exist,



nn m³c.tn (n) jwtyw

you are not right for those who do not exist!»



jn.sn n r³w

They say to Re:



m³c nwḥ m jmnt

«Stretched is the rope in the West.



htp r³w m stȝy

Re is satisfied with the outstretched one.



hryt.tn n.tn nfrw

Your provisions belong to you, gods,



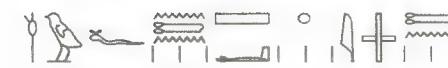
psȝwt.tn n.tn ȝhw

Your shares belong to you, Akh-spirits!



m.tn r³w jryf ȝhw.tn

Lo, Re creates your plots,



wd.f n.tn s³w jmy.tn

he assigns to you the estate in which you are.



jhy sqdw ȝhtj

Hail to you, Moving one, Akhy!



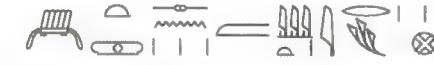
mk ntrw htpw m hryt.sn

Look, the gods are content with their provision,



ȝhw htpw m psȝwt.sn

The Akh-spirits are content with their allotments!»



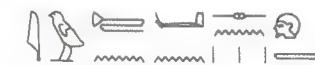
ȝwt.sn m sht-jȝrw

Their oblations are in the Field of Rushes,



htpw.sn m prrt jm.s

their offering is that which comes forth from it.



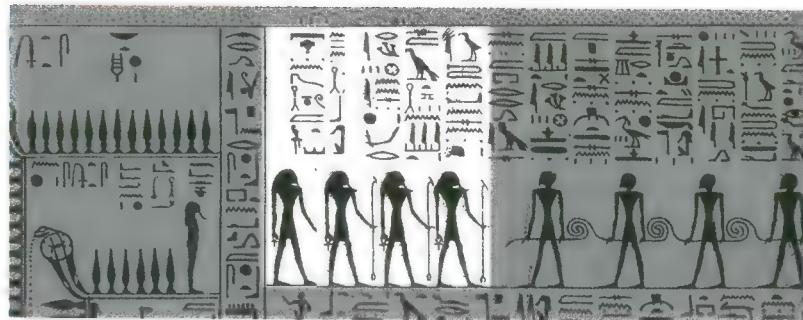
jw wdnw n.sn tp tȝ

Whoever makes an offering to them on earth



m ȝht tn sht-jȝrw

(will be) on this ground, the Field of Rushes.

25TH SCENE

Four gods carrying Ankh and Was in their hands.



hryw nwh m jmnn

Those who supervise the (measuring-)rope in the West.



jn n.sn r'w

Re says to them:



dsrw n.tn hnbyw

«Protection for you, land-measurers,



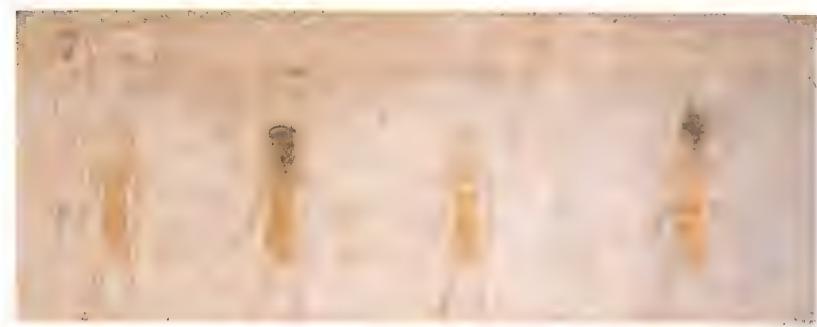
hryw nwh m jmnn

who supervise the (measuring-)rope in the West!



j smn 3ht dyw n ntrw

O, confirm the allotment that has been given to the gods,



(From the tomb of Pharaoh Seti II)



n 3hw jryw s3 m sht-j3rw

and to the Akh-spirits who participate in measuring in the Field of Rushes!»



ntsn ddw 3hw s'w

They are those who distribute fields and estates



n ntrw 3hw jmyw dw3t

to the deities and the Akh-spirits who are in the Duat.



3wt.sn m sht-j3rw

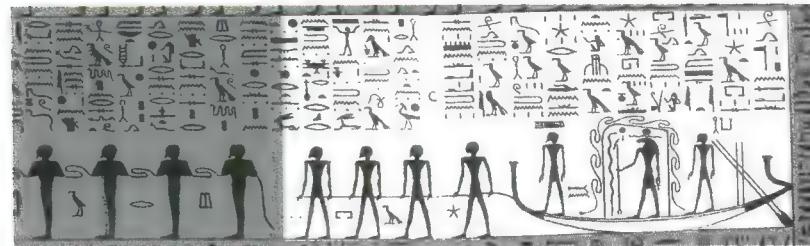
Their oblations are in the Field of Rushes,



htpw.sn m prrw jm.s

their offering is what comes forth from it.

MIDDLE REGISTER

26th SCENE

In the sun barque:



sj3 mhn jwf-rw hk3
Sia, Mehen, flesh of Re, Heka

Four towing gods or deceased ones:



dw3tyw
Those belonging to the Netherworld



st3w ntr pn 3jn ntrw dw3tyw
Towed is this great god by the gods of the Duat,



sqdwt m st3yt
travelling in the Shetit.

(Re speaks:)



st3.tn n.j dw3tyw

«Tow for me, you from the Duat,



hnw.tn n.j hntyw sb3w

make ovation for me, you in the gates!



rwdn nwhw.tn st3.tn.wj jm.sn

May your ropes be strong, that you tow me with them.



mn 3wy.tn phrn nmrt.tn

May your arms be firm, may your steps be fast!



3h n b3w.tn

May your Ba-souls be glorified,



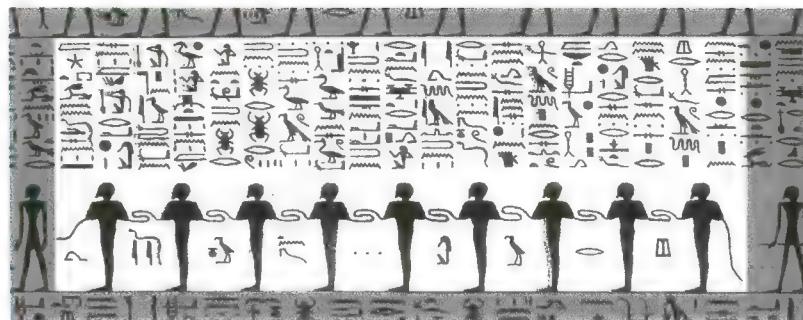
w3s n jbw.tn

and your hearts be strong,



wn.tn w3t nfrt r qrrwt st3(wt) hrt

so that you open the perfect path to the caverns with secret content.»

27TH SCENE

Nine gods with 'hidden' arms carrying a serpent:



hryw nwdy

Those who carry "The trembling one" (serpent).



wnn.sn m shr pn hr h3w pn

They are in this way carrying this serpent,



ndrw.sn spr r3w r.sn

which they retain when Re reaches them,



r htp.f m nbt-3h3w

to rest in the (gate) "Mistress of Lifetime".



(From the tomb of Pharaoh Merempehtah)



hpp h3w pn r.s jwty snn.f.sj

This serpent is held back from it without being able to pass it.



htm n z3w.tn

destruction for him whom you guard!



z3w.tn hpr hprw.j

You guard so that my manifestation can change,



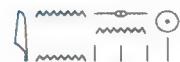
ntt.tn hpr 3hw.j

you fetter so that my magic power can manifest (itself)!»



3wt.sn m sdm hrw ntr pn

Their oblations consist in hearing the voice of this god.



jn n.sn r'w

Re says to them:



ndrw n.tn nwdy

«Detain for you “The recoiling one”,



jm.tn rdyt n.f w3t r 'p.j hr.tn

do not set him free, until I have passed you!

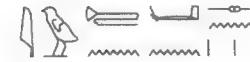


(From the tomb of Pharaoh Seti I)



s8t3 n 'wy.tn

Hiding be for your arms.»



jw wdnw n.sn

Whoever makes an offering to them,

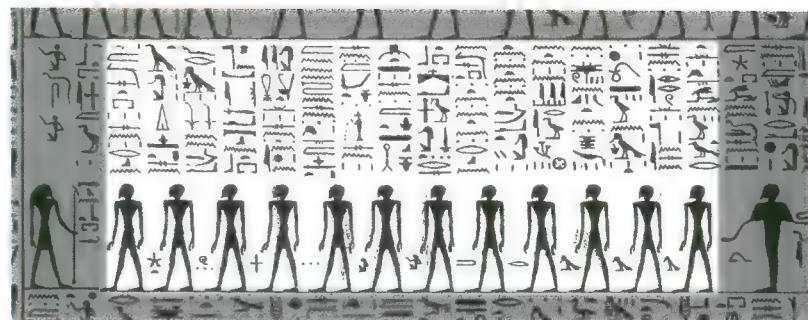


m sdmw hrw r'w m dw3t

he will hear the voice of Re in the Duat.



(From the corridor to the Osireion in Abydos)

28TH SCENETwelve *Ba*-souls in human form:

b3w rm̄tw jmyw dw3t

The *Ba*-souls of human beings who are in the Duat.



wnw dd.sn m3t tp B

Those who have spoken Maat on earth,



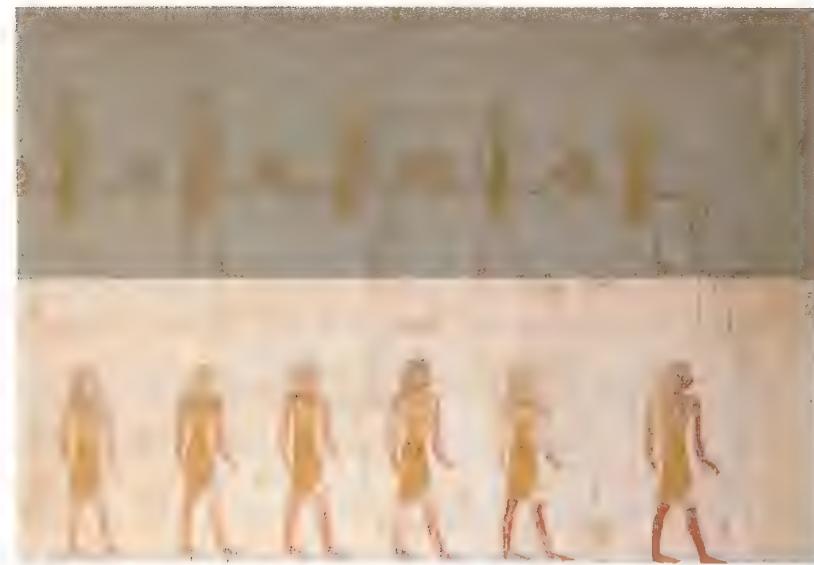
wnw twr.sn jr̄w ntr

who have respected the essence of the god.



jn n.sn r̄w

Re says to them:



(From the tomb of Pharaoh Seti II)



w3s n b3w.tn

«Strength for your *Ba*-souls,



t3w n fndw.tn

breath for your noses!



s̄w n.tn nj sht-j3rw

estates belong to you from the Field of Rushes.



tn n.tn ntyw m3t yw

For you are the truthful ones,



nswt.tn n.tn r qnbt

your thrones belong to you at the court,



wdwt jmyw.j mdw r.s

in which those, among whom I am, pronounce judgement.»



3wt.sn m t3

Their oblations are bread,



hnqt.sn m dsrt

their beer is Djoseret,



qbhw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

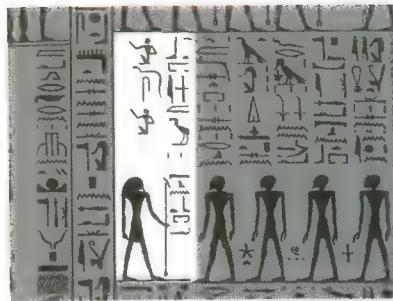
Whoever makes an offering to them on earth



m htpy (m) mjnt.sn

is one who is content (with) their daily rations.

29TH SCENE



(From the tomb of Pharaoh Seti II)

At the end of the register, a single god confronts the *Ba*-souls, holding Ankh and Was in his hands:



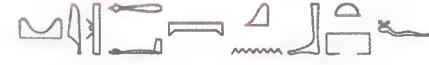
hry qnbt.f

Who presides his law court.



jn r̄w n ntr pn

Re says to this god:



dwy 3 hry qnbt.f

«Call, Great one who presides his law court,



r b3w nn nj m3tyw

to the *Ba*-souls of these truthful ones!



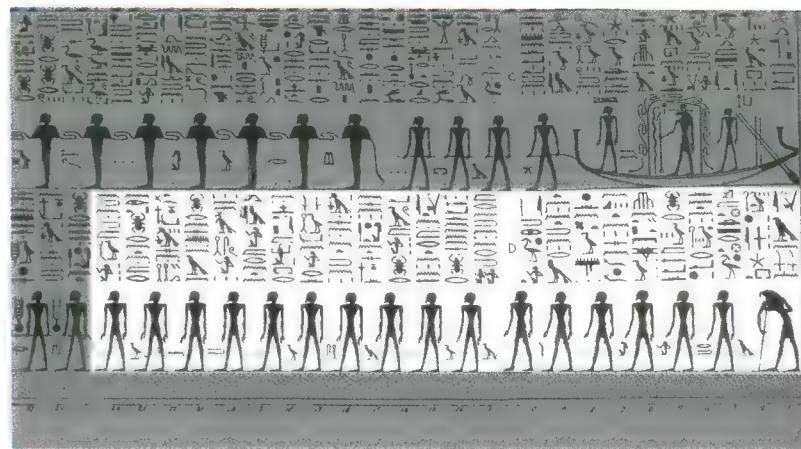
dy htp.sn m nswt.sn

Let them rest upon their thrones



r qnbt jmyw.j ds.j

at the law court in which I am myself!»

LOWER REGISTER, 30TH SCENE

Horus, falcon-headed and leaning on a staff, is standing in front of four representatives of each of the four human races.



hrw
Horus



rmtw
The Egyptians:



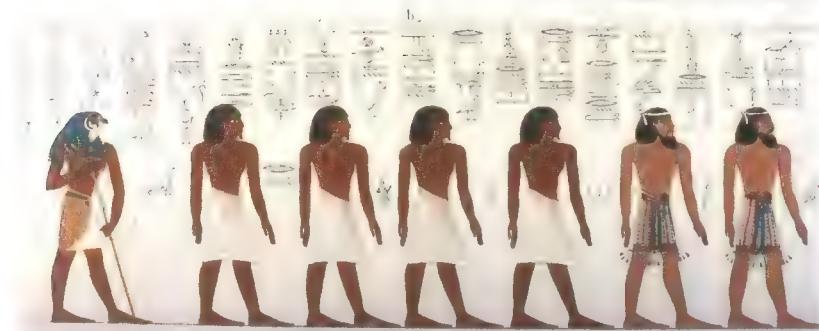
nhsyw
The Nubians:



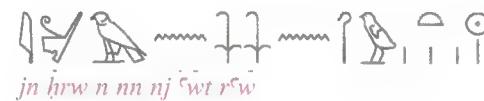
3mw
The Asiatics (Syrians):



tmhw
The Libyans:



(From the tomb of Pharaoh Seti I)



jn hrw n nn nj 3wt r'w

Horus says to this cattle of Re,



jmyw dw3t kmt d'srt

which are in the Duat, in Egypt and in the Desert:



3hw n.tn 3wt r'w

«Transfiguration to you, cattle of Re,



hprw m 3 hnty pt

which came into being through the Great one who is in heaven!



Bw n fndw.tn

Breath for your noses,



snflfsh n wtw.tn

loosening for your mummy-wrappings!



ntn rmyt 3ht.j

Your are the tears of my Brilliant Eye



m rn.tn nj rmqtw

in your name of "human beings".



3 mw n shpr

Great is the water of him who created,



jn.tn m rn.tn nj 3mw

you say in your name of 'Syrians'.



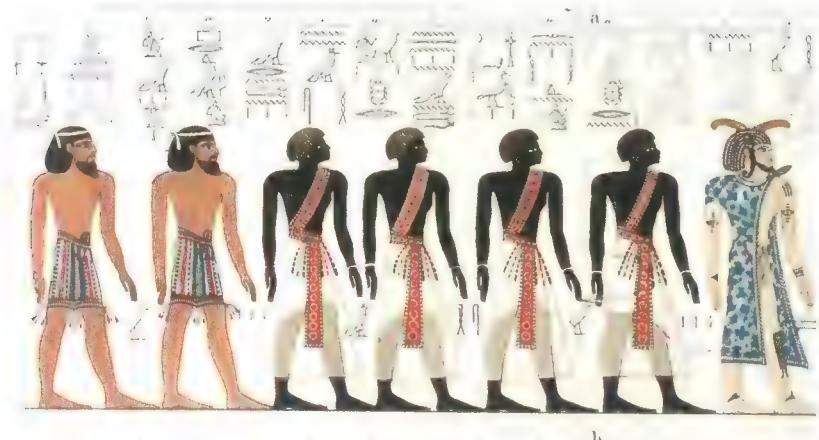
hpr n.sn shmt nts ndt b3w.sn

For them Sakhmet came into existence, she protects their *Ba*-souls.



ntn nn hwyn.j r.sn

You are these against whom I struck,



(From the tomb of Pharaoh Seti I, 1836)



(From the tomb of Pharaoh Seti I, 2005)



htp.j m hh pry jm.j

I am content with the million who came forth from me,



m rn.tn nj nhsyw

in your name of 'Nubians'.



hpr n.sn n hrw ntf nd b3w.sn

They came into existence for Horus, and he protects their *Ba*-souls.



hhyn.j jrt.j hprn.tn

I searched for my eye when you came into existence,



m rn.tn nj tmhw

in your name of 'Libyans'.

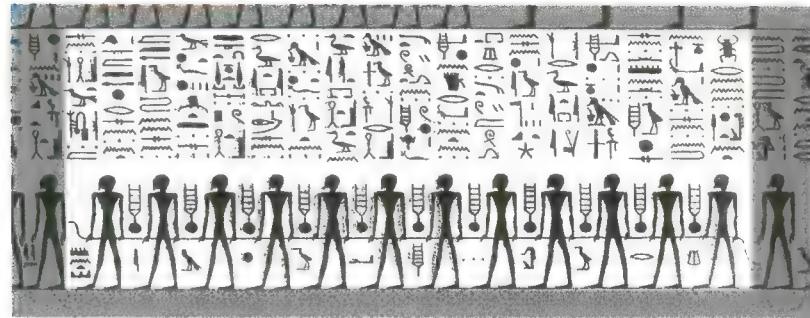


hpr n.sn shmt nt(s) ndt b3w.sn

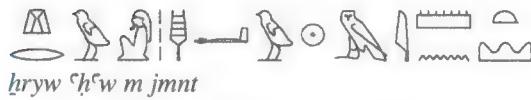
For them Sakhmet came into existence, she protects their *Ba*-souls.»



(From the tomb of Pharaoh Meremptah, one Syrian and one Nubian)

31ST SCENE

Twelve gods are carrying the serpent of time, adorned with hieroglyphs for "lifetime".



hryw ḥw m jmnt

Those who carry the lifetime in the West.



ntsn smnw ḥw s̄h̄ hrw

They are those who establish the lifetime and establish the days



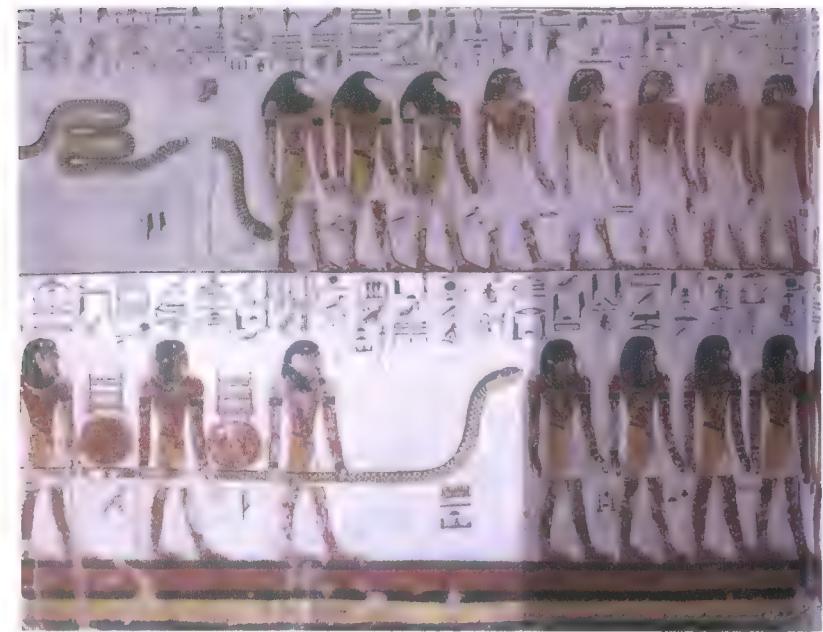
nw b3w jmyw jmnt

of the *Ba*-souls who are in the West,



wdw r htmyt

and (those who are) condemned to the Place of Destruction.



(From the tomb of Pharaoh Seti I)



jn n.sn r̄w

Re says to them:



j ntrw hntyw dw3t

«O gods who are in the Duat



hryw mtwj m st3 ḥw

who carry the double rope which measures lifetime –



ndr n.tn mtwj st3.tn 'h'w hr.f

may you grasp the double rope and measure the lifetime on it



n b3w jmyw jmmt

for the *Ba*-souls who are in the West,



wdw r htmyt

and (for those who are) condemned to the Place of Destruction!



htm.tn b3w hftyw.j

May you extinguish the *Ba*-souls of my enemies,



wdw.tn r htmyt

whom you have assigned to the Place of Destruction



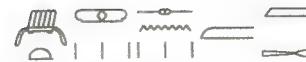
n m33.sn št3yt

so that they do not see the Shetit!



d3d3t pw htmw hftyw

It is the council which destroys the enemies.»



3wt.sn m m33-ḥrw

Their oblations are justifications.



jw wdnw n.sn tp t3

Whoever makes an offering to them on earth

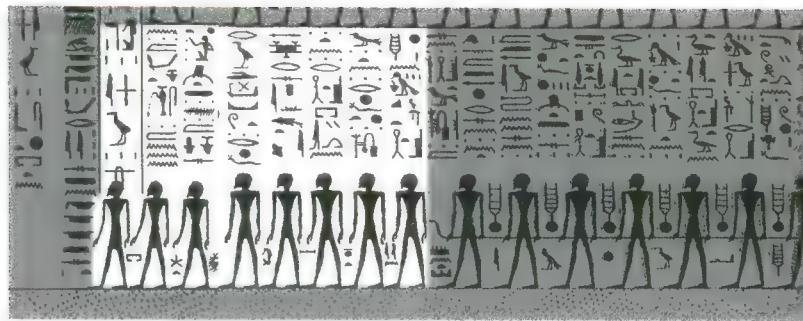


m m33-ḥrw hr.sn

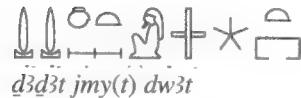
is one who is justified with them.



(From the tomb of Pharaoh Seti II)

32ND SCENE

Eight (var. nine) gods without attributes:



ddbt jmy(t) dw3t

Council which is in the Duat.



ntsn wdw htm

They are those who order destruction



zsw m h̄w n b3w h̄ntyw jmnt

and register lifetime for the *Ba*-souls who are in the West.

(Re speaks:)



htmw.tn r h̄ftyw.j

«Your destruction is directed against my enemies,

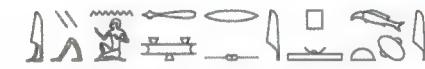


zsw.tn r htmyt

whom you have assigned to the Place of Destruction!



(From the tomb of Pharaoh Seti II)



jyn.j s̄ r sjpt h̄t.j

I have come hither to inspect my corpse,



r wdy dwt r h̄ftyw.j

to inflict evil on my enemies.»



3wt.sn m t3

Their oblations are bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

Their refreshment is water. Whoever makes an offering to them on earth



jw wdnw n.sn tp t3



nn 'qn.f m htmyt

he cannot enter the Place of Destruction!

FIFTH GATE



spr jn ntr pn r sbht tn

Arrival of this god at this gate,



q m sbht tn

entering into this gate.



snsn ntr pn c3 jn ntrw jmyw.s

Adoration of this great god by the deities who are in it.

Name of the gate:



nbt h3w

Mistress of Lifetime

At the two Uraeus-serpents on the wall:



stt.s n r3w

She lights up for Re.

Upper guardian:



m3r-jb q3h f3wy.fj n r3w

He with right heart. He bends his arms for Re.

Lower guardian:



št3-jb q' h.f' wy f.j n r'w

He with mysterious heart. He bends his arms for Re.

Nine mummies:



ntrw ntryt jmyw sbjt tn

The gods and goddesses who are in this gate.

Their legend:



my rk r.n hnty 3jt

«Come to us, Foremost of the horizon,



ntr 3 wpy št3w

Great god who opens the mysteries!



wnw n.k sbhw t dsryt

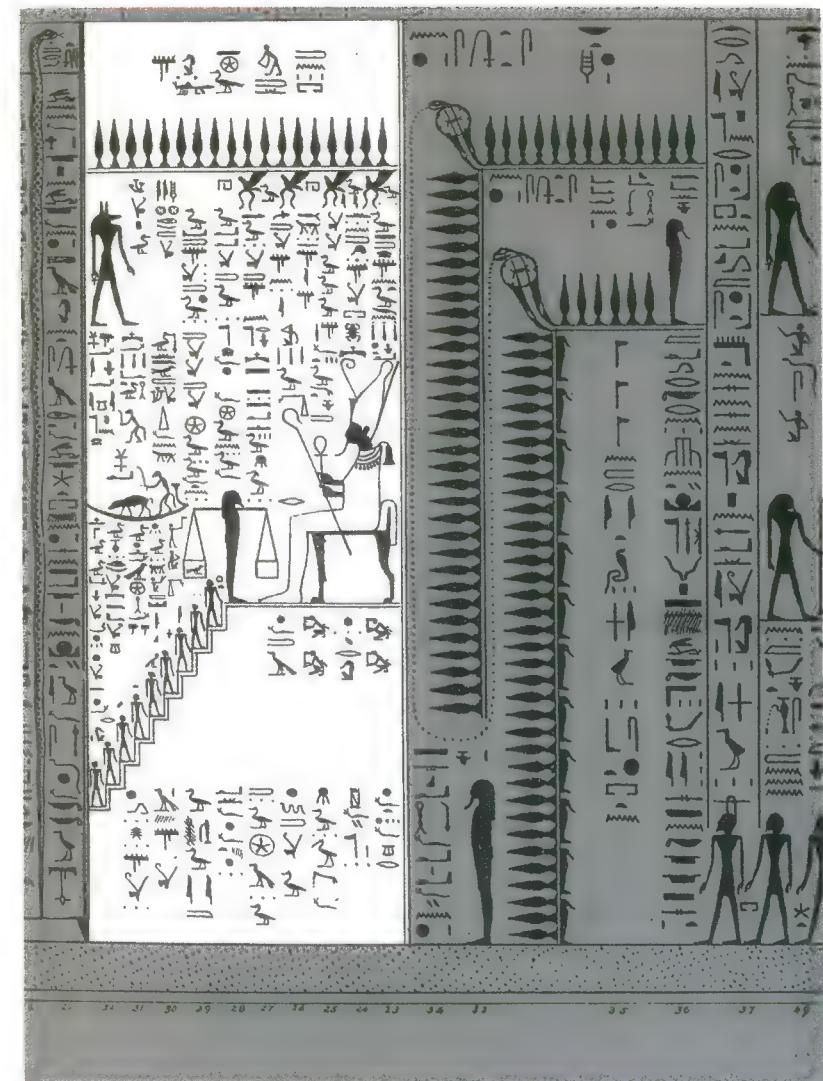
Open for you are the protected gates,



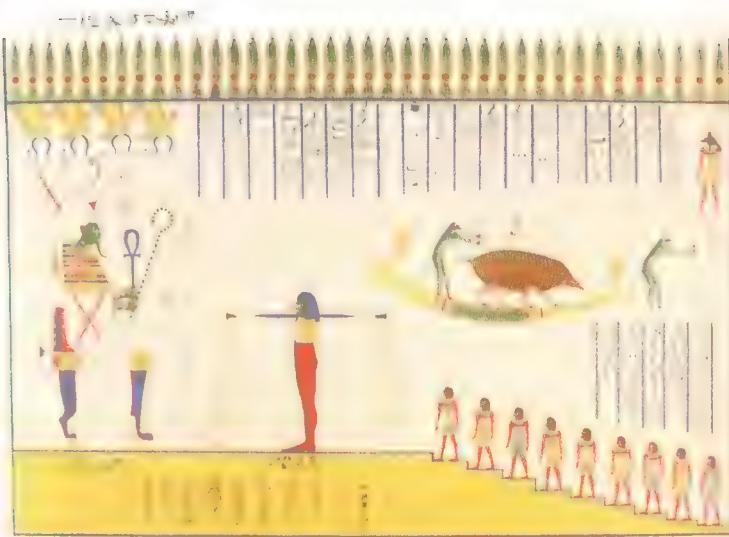
snšw n.k 3w št3w

unlocked for you are the mysterious doors!»

33RD SCENE



The Judgement Hall of Osiris



(From the tomb of Pharaoh Ramses VI, 1836)



(From the tomb of Pharaoh Ramses VI, 2005)



md3t nt nd wsjr m d3tyw

The Book of Protecting Osiris among those of the Netherworld.

Four heads of antelopes emerging from the ceiling:



hmhmyw

The bellowing ones.



z3(w)t.sn mtyw

What they guard are the dead;



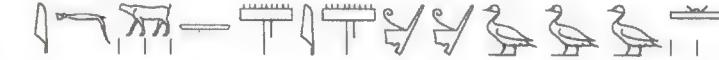
wd^c ntyw sjpw

judging those who are damned.



ntsn p(w) tny.sn

It is they who are exalted,



jn jmyw t3 swd.sn n htmyt

and those within the earth assign them to the place of destruction.



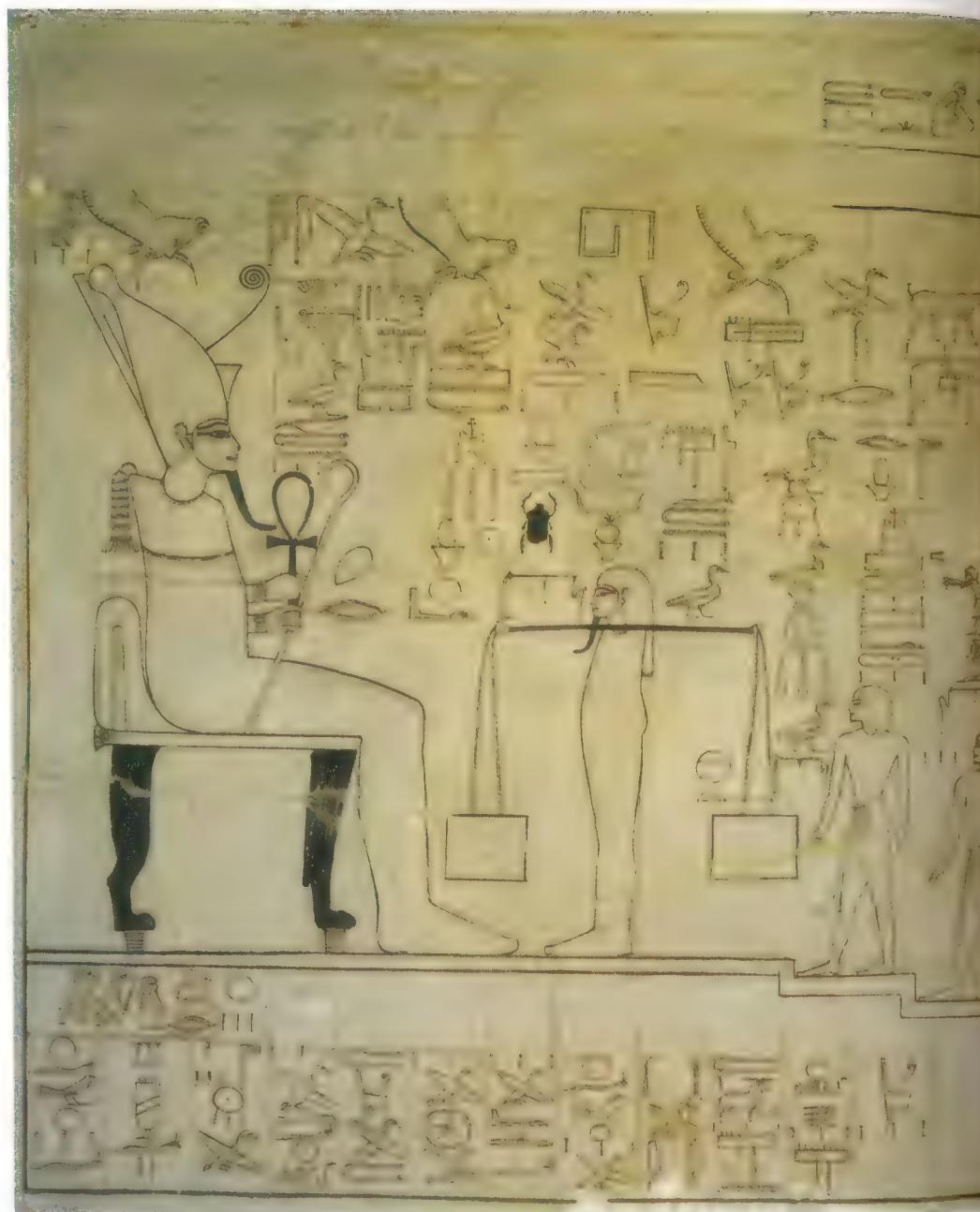
nty(w) tpw.sn pryw m pt

Those whose heads have emerged out of heaven,

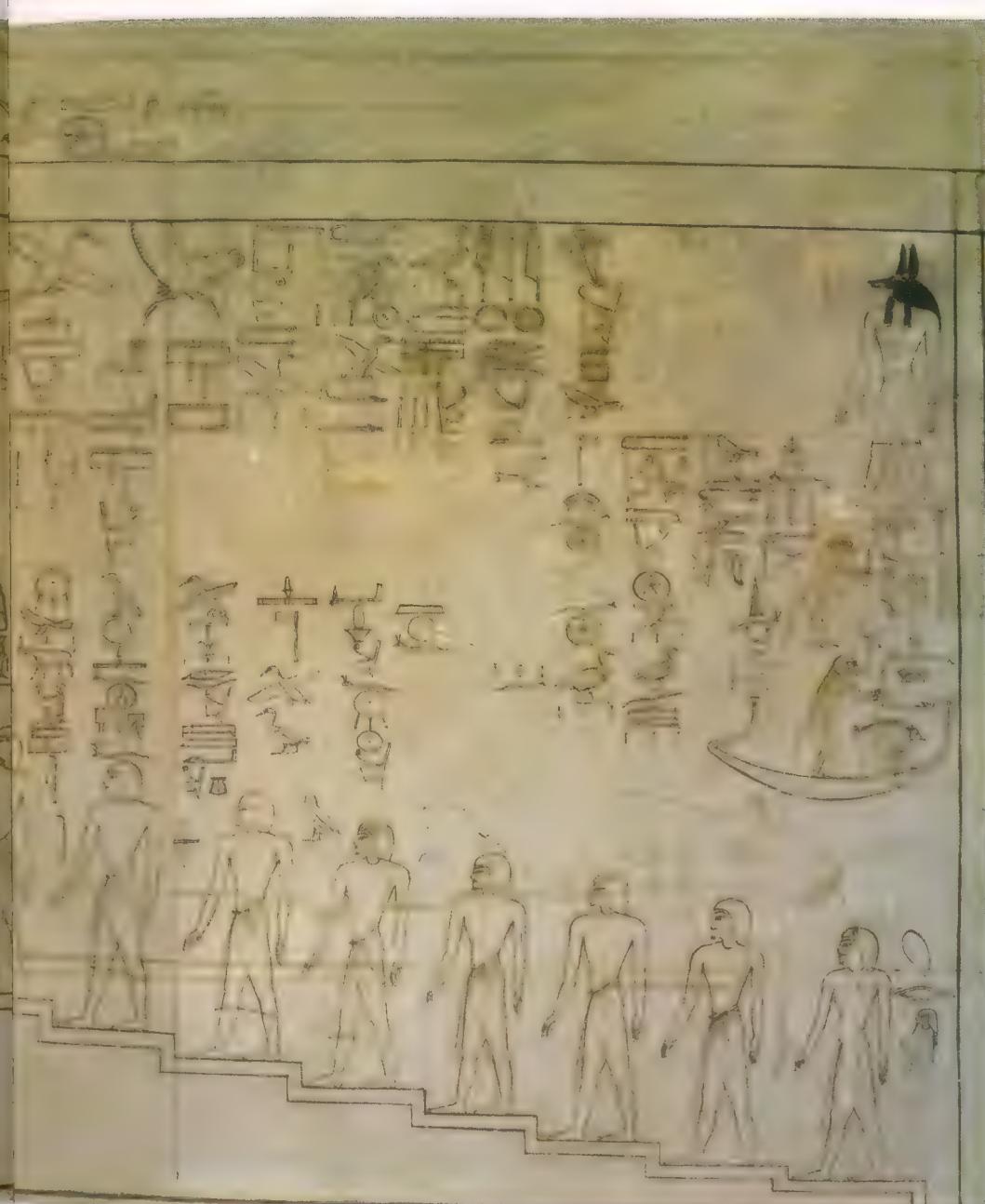


h^cy.sn m wstn

and they appear unhindered.



?????





????



Anubis:

*nhw nj rm̄t(w)*

The lifetime of human beings

*n jnpw s̄m.f jt.f*

belongs to Anubis, as he swallows his father.

The monkey outside:

*nh.f jrt gwf d3tyw*

He protects the eye, the monkeys of those of the Netherworld.

*ntyw gwf tnn(w).tn*

Those who are monkeys exalt you,

*dw3tyw m wstn*

dwellers of the Netherworld, unhindered.

The monkey with the pig:

*ntr pn h̄w*

When this god has appeared,

*dy.f nh̄ m(w)*

he causes what was swallowed to be spat out.

*mdw m3̄tyw tny*

The words of the justified are exalted,

*wd̄f mdw dhwty*

as he renders judgement, (namely) Thoth.

The blessed dead before Osiris:

*ntr f3y mh3t*

The god who carries the balance.

*3hw jmyw jm̄nt*

The blessed dead (Akh-spirits) who are in the West.

*jw r̄w htp.f m dw3t*

When Re has settled down in the Netherworld,

*wb3.f kkw zm3w rnpw m nh̄*

he opens up the primeval darkness so that he is rejuvenated in life.



htp ntr 3 m jtn.f

The great god goes to rest in his sun disc,



wbn(w) m jrt.f

and shines forth from his eye.

The carrier of the balance:



ntr rdj wd^c sbw

The god who causes the apportioning of offerings,



3^cw n 3hw

and the portions to the blessed dead.



f3y mdw m mh3t

Who weighs the affairs with the scales,



jsftyw mwwt tm(w) hpr

so that the evildoers and the damned cease to exist.



wd^c mdw hwy jrt

Who judges and protects the eye.

Nine blessed dead on the steps before the enthroned Osiris:



psdt jmyt wsjr

The Ennead who is in (the following of) Osiris.

The enemies beneath the staircase:



hftyw wsjr

Enemies of Osiris.

Osiris:



hftyw f hr rdwy f

His enemies are beneath his feet,



ntrw 3hw m-b3hw

(but) the gods and the blessed dead are in front of him.



jry.f tnwt m dw3tyw

He makes a "census" among those of the Netherworld,



wd.f hftyw n htmyt

he assigns the enemies to the place of destruction,



b3w.sn jry.f s3t.sn

and their *Ba*-souls, he slaughters.

The serpent upon the doorway:



sty m jrt.f

Who burns with his eye.



wnn.f hr 3 pn

He is upon this door,



wn.f n r'w

he opens for Re.



sj3 n sty m jrt.f

Sia (speaks) to "Him who burns with his eye":



wn sb3.k n r'w

«Open your gate for Re,



zn 3.k n 3hty

unlock your door for Akhty!»



jw.f shdf kkw zm3w

He illuminates the Primeval Darkness,



dj.f 3sp m 't jmnt

he throws light into the Hidden Region!



htmjn 3 pn

Then this door is closed,



m-ht 'q ntr pn 3

after this great god has entered.



hwthr jmyw sbht.tn

Then those in this gate wail

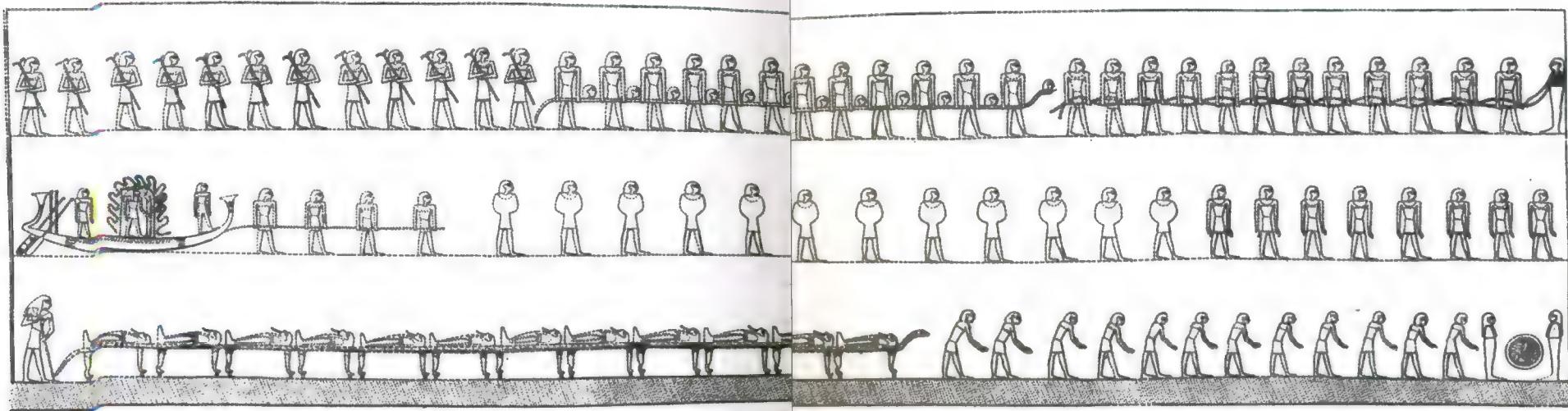


sdm.sn h33 3 pn

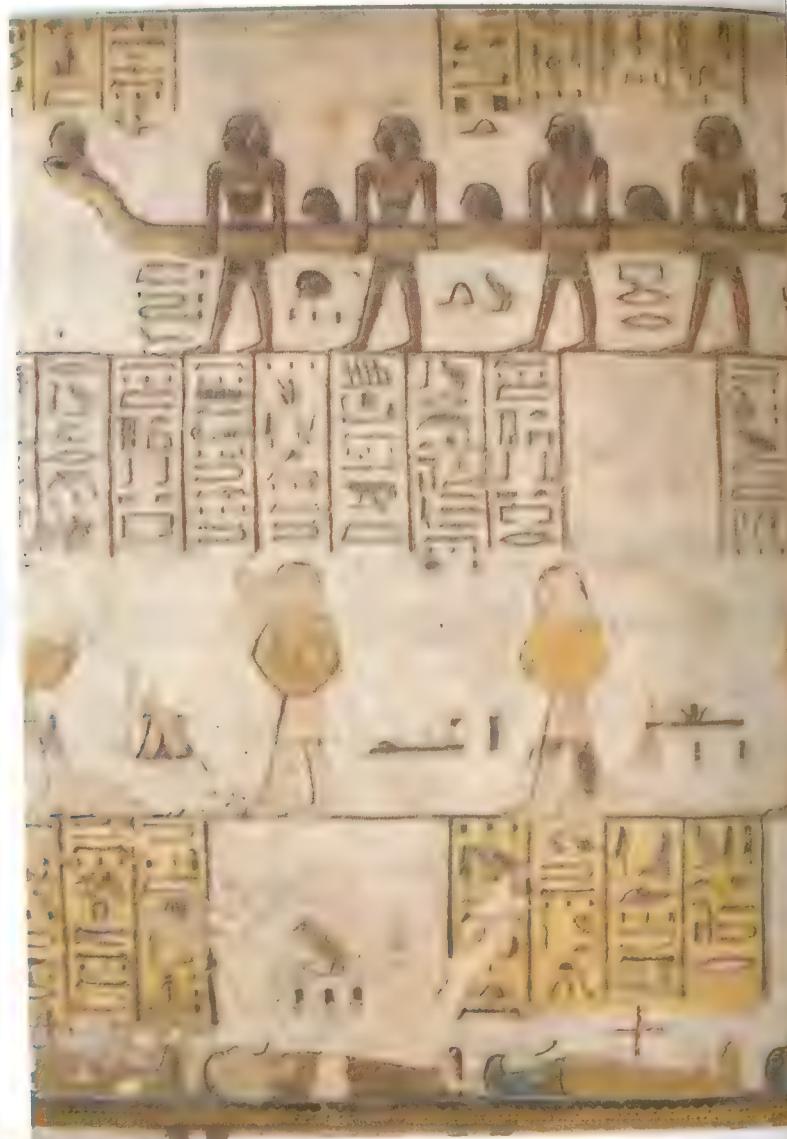
when they hear this door being slammed.

SCHEMA OF

THE SIXTH HOUR

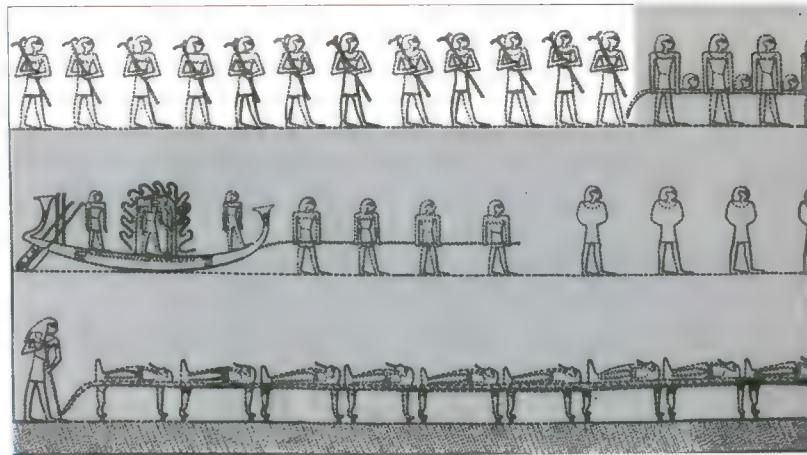


DETAIL SIXTH HOUR FROM



THE TOMB OF RAMSES III

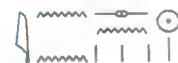


UPPER REGISTER, 34TH SCENE

Twelve gods carrying forked sticks:

*hryw mt3w*

Those carrying forked sticks.

*jn n.sn r'w*

Re says to them:

*szp n.tn mt3w.tn*

«Receive for you your forked sticks,

*ndrw n.tn m c.tn*

which you have grasped with your hands!



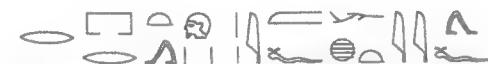
(From the tomb of Pharaoh Seti I)

*jhy tn m c'mw*

Lo! Your (forked sticks) are in the Devourer!

*jhy d3z(w).tn jm.f*

Lo! Your fetters are on him,

*r pryt tpw jm.f hty.f*

until the heads emerge out of him when he retreats!»



jn.sn n r'w

They say to Re:



jw mt3w.n r'w m 'mw

«Our forked sticks, Re, are (planted) into the Devourer,



d3z(w).n m h3bw dw

our strings are on the Evil Serpent.



j r'w mk tpw pry.sn

O Re, behold heads emerge



m q3b pn (nj) hty

out of this coil of the retreating one!»



ntrw pw jmyw wj3

These are the gods who are in the barque,



hsfyw 3pp m nwt

who ward off Apopis in heaven,



pp.sn r dw3t

when they proceed to the Netherworld.



ntsn hsfw 3pp hr r'w m jmnn

They are those who ward off Apopis from Re in the West,



dw3tyw m3r(w) ntr pn

those of the Duat who guide this god.



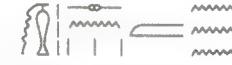
3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



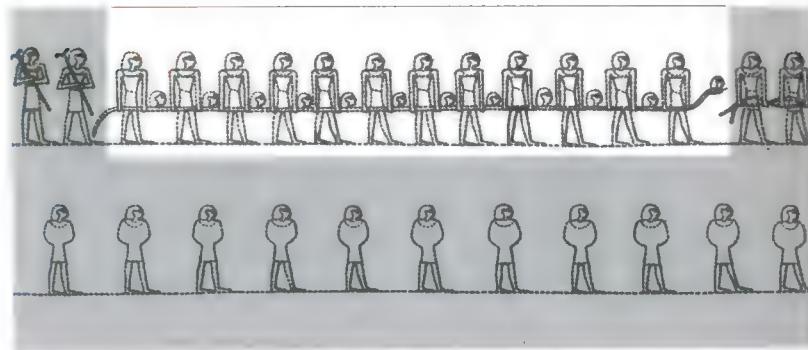
jw wdnw n.sn tp t3

Whoever makes an offering to them on earth



m hsf(w) sbj hr r'w m jmnn

is one who repels the rebel from Re in the West.

35th SCENE

Twelve gods carrying the serpent «Devourer» mentioned before, with human heads emerging out of its coils:



hryw ḡmw prrw tpw m qȝbw.f

Those who carry the Devourer, out of whose coils heads are emerging.

The text reads:



wnw njk.sn dwy-ḥr

Those who punish Evilface,



sh̄.sn hftyw nw r̄w

and overthrow the enemies of Re.



ntsn ndrw sbj

It is they who seize the rebel,



(From the tomb of Pharaoh Seti I)



ddw prj tp jmyw.f

and let emerge the heads of those who are in him.



jn n.sn r̄w

Re says to them:



hmw n.tn sbj

«Drive back the rebel,



htw n.tn ȝpp

repel Apopis for you,



pry tpw jmyw f sk.f

that the heads which are in him may come out, so that he perishes.



dwy.j n.sn htmw.f

When I have called to them, he is destroyed.



j tpw 'mw n.tn 'mwn.tn

O heads, swallow him who had swallowed you,



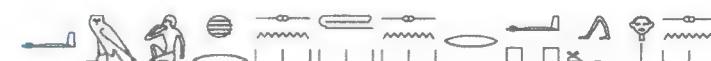
wnm.tn pryn.tn jm.f

so that you eat up him from whom you have come forth!»



dwy r'w r.sn pry.sn

When Re has called to them, they come forth.



'mhr.sn q3bw.sn r 'ppf hr.sn

Then they swallow their coils, till he has passed them,



'qhr tpw m q3bw.sn m-ht

and after that the heads enter their coils again.



jwty jrtj nj h3w pn

This serpent is one without eyes,



jwty fnd.f jwty msdrwj.fj

without nose and without ears;



srq.f m hhmmt.f

he breathes from his own cries,



'nh.f m dwy.f ds.f

and lives by his own call.



3wt.sn m htpw tp t3

Their oblation is what is offered upon earth,



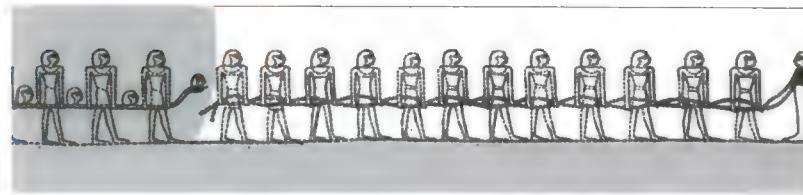
lft r'w prj.f m dw3t

before Re when he comes out from the Netherworld,



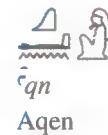
jw wdnw (n.)sn m 'h'w hr jm3w

Whoever makes an offering to them is one who is standing under trees.

36th SCENE

Twelve gods grasping the double-twisted rope of time which is fastened around the neck of a mummiform god; stars above each coil of the rope represent the hours.

The mummiform god:



aqen

Aqen

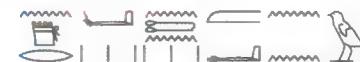
The gods at the rope:



hryw m^cnnw(j) prrw wnwwt jm.f

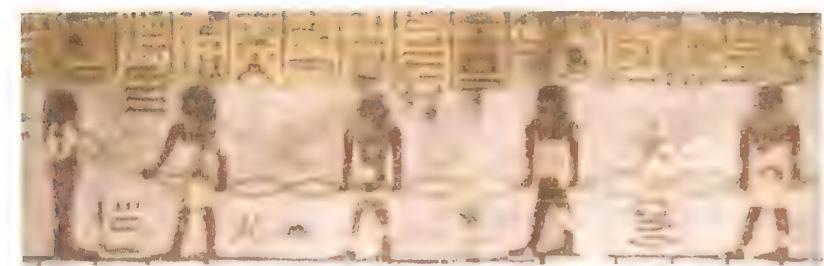
Who carry the double-twisted (rope) out of which the hours emerge.

(Re says:)



ndrw n.tn m^cnnw(j)

«Grasp for yourself the double-twisted



(From the tomb of Pharaoh Ramses III)



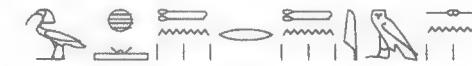
sdjn.tn m r3 'qn

which you have pulled out of the mouth of Aqen!



pryt n(t) wnwwt.tn

The going forth of your hours



3hw.tn r.tn jm.sn

(means) that you are turned into Akh-spirits through them,



htpw wnwwt r hryt.tn

while the setting of the hours is for your provision,



'q m^cnnw(j) m r3 'qn

when the double-twisted enters (again) into the mouth of Aqen!»



pry q3bw hpr wnwt

When a coil (of the rope) appears, an hour comes into being;



dwy r̄w htp.s st.s

when Re calls, it takes its seat,



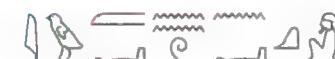
‘m hr ‘qn m‘nnw(j)

and then Aqen swallows the double-twisted (again).



jn.sn n r̄w

They say to Re:



jw m‘nnw(j) n ‘q(n)

«The double-twisted belongs to Aqen,



jw wnnwt n ntr ‘3

and the hours belong to the great god.



3h.k r̄w m j3hw

You are glorious, Re, through the splendour of light.



htp.k h3t.k jmnt hrt

you rest (in) your corpse whose nature is hidden!»



3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

Whoever makes an offering to them upon earth



m jrj q3bw m m‘nnw(j)

is one who belongs to a coil in the double-twisted.



(From the tomb of Pharaoh Horemhab)

MIDDLE REGISTER, 37TH SCENE

(From the tomb of Seti I)

The sun barque, represented as usual and carrying the gods *sj3* (Sia, percipience) and *hk3* (Heka, magic) as well as *jwfw r^cw* (flesh of Re). She is pulled by four *dw3tyw* (gods of the Netherworld). The text reads:



st3 ntr pn '3 jn ntrw dw3tyw

This Great God is towed by the gods of the Netherworld.



They say to Re:



st3w n.k ntr '3

«The towing is (done) for you, great god.



nb wnwt jry mhrw t3

master of the hours, who cares for the Earth,



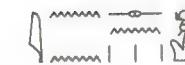
nhw ntrw m jrw.f

through whose essence the gods live,



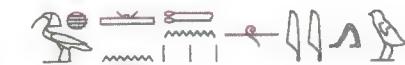
3hw m33w.sn hprw.f

and the Akh-spirits when they look at his manifestations.»



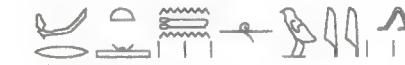
jn n.sn r^cw

Re says to them:



3hw n.tn st3yw

«The blessed state belongs to you who tow (me),



dsrw n.tn st3yw

protection (or seclusion) belongs to you who tow (me),



n^c.wj r hryt dw3t

who let me glide to the depth of the Netherworld,



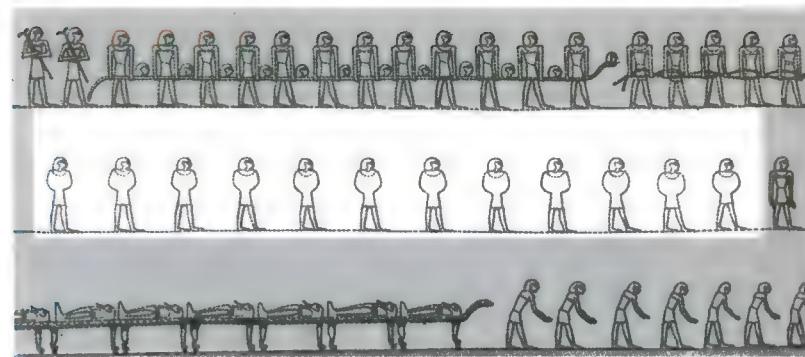
st3.tn.wj r mnt-shrw

may you tow me to the place with lasting nature,



ch3.tn r dw pf st3 nj 3ht

may you pause at that mysterious mountain of the horizon!»

38TH SCENE

Twelve gods with hidden arms:



jmnw-^c hryw št3w

Those with hidden arm who carry the mystery.



wnn.sn hry sšt3w nj ntr ³

They carry the mystery of the great god (his corpse),



jwty m33.sw jmyw dw3t

which those in the Netherworld cannot see,



m33.sw mtyw

but which is seen by the dead



(From the tomb of Pharaoh Seti I)



3mm.sn m hwt bnbn

when they are burnt in the Benben-house,



r bw hr h3t ntr pn

near the place where the corpse of this god is.



jn n.sn r^cw

Re says to them:



šzpw n.tn sšmw.j

«Receive for you my image,



jnw n.tn stw.tn
and embrace for you your mystery,



htp.tn m hwt-bnbn
when you rest in the Benben-house,



r bw hr h3t.j jmyt.tn
near the place where my corpse is in which I am!



sst3w n jmyt.tn
The mystery in which you are



sst3w dw3t h3pw c.tn
is the mystery of the Duat which your arm conceals.»



jn.sn n r3w

They say to Re:



b3.k n pt hnty 3ht
«Your Ba-soul belongs to heaven, Foremost of the horizon,



swt.k pp(tj) st3yt
and it is your shadow which traverses the Shetit,



h3t.k n t3 jmj hrt
while your corpse belongs to the Earth, you who are in heaven!



dj.n n.s r3w
We restore Re to it (the heaven),



jwd.tj r.s r3w
since you are separated from it, Re!



srq.k htp.k h3t.k jmyt dw3t
You breathe when you rest (in) your corpse which is in the Duat.»



3wt.sn htp(w) dmd
Their oblation is the complete offering



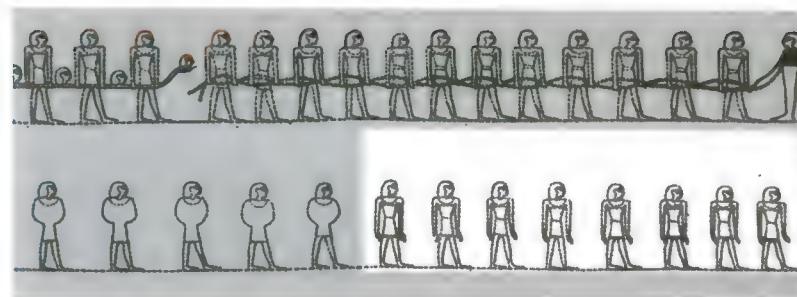
htpw b3w jm.f
with which the Ba-souls are satisfied.



jw wdnw n.sn tp t3
Whoever makes an offering to them upon earth



m gmhw hdwt m dw3t
is one who perceives light in the Duat.

39TH SCENE

Eight gods, slightly bowing before the Sungod:



ntrw hwtyw

Gods belonging to the sanctuary.



wnn.sn r-rwtj hwt-bnbn

They are outside the sanctuary of the Benben-stone.



m33.sn m33t r'w

They see what Re sees,



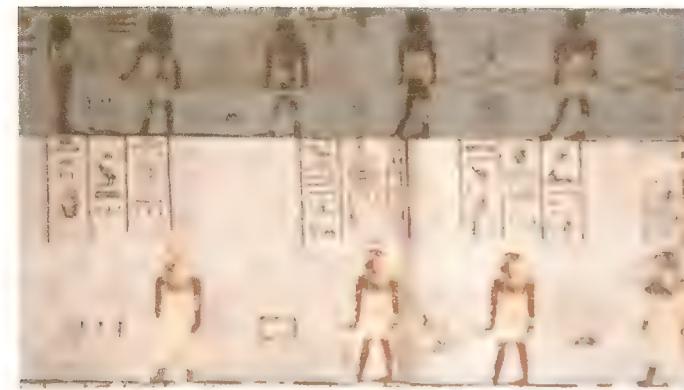
rq.sn hr ss3mw.f st3 sjpwn (r'w)

and they have access to his mysterious image which (Re) has revised.



ntsn zbjw zjnw

They are those who send out messengers.



From the
tomb of
Ramses III



jn n.sn (r'w)

(Re) says to them:



3wt.j m 3wt.tn

«My oblation is your oblation.



jw srqw.j m srqw.tn

What I breathe is what you breathe.



nttn jmyw st3w.j

You are those who surround my mystery,



wnn.wj m z3w st3w.j jmyw hwt-bnbn

while I am protecting my mystery which is in the sanctuary of the Benben-stone.



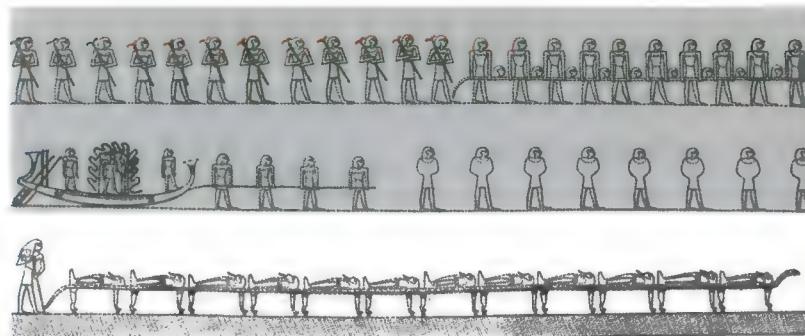
jhy n.tn 'nh b3w.tn

Hail to you, your Ba-souls shall live!»



3wt.sn 3wt 3hty

Their oblations are the oblations of Akhty (Re).

LOWER REGISTER, 40TH SCENE

The register opens with the Sungod, leaning on a staff which is named:



dw3ty

Duati (Who belongs to the Netherworld)

He inspects a long bier, shaped like a serpent named Nehep, with twelve mummies lying on it:



jmyw-h3t wsjr qddyw jmyw b3gy

Followers of Osiris, the sleeping ones who are in a state of weariness.



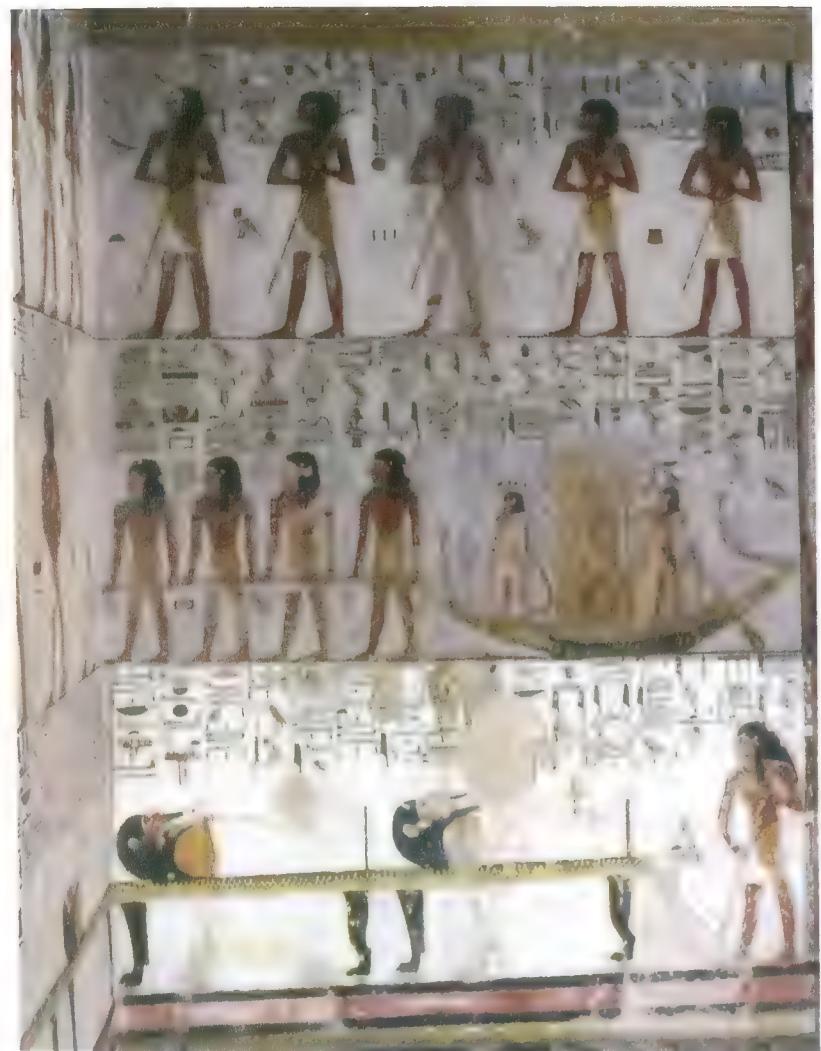
jn n.sn dw3ty

Duati says to them:



j ntrw hnytw dw3t

«O gods in the Duat,



(From the tomb of Pharaoh Seti I)



jmyw-h̥t hq3-jm̥nt

Followers of the Ruler of the West,



ntyw m3̥y hr gs.sn

who are stretched out on their side,



sdry hr mk3(wt).sn

lying on their biers –



tzj n.tn jwf.tn

May your flesh rise up,



s3qw n.tn qsw.tn

may your bones be put together,



jnq n.tn 3wt.tn

may you embrace your limbs,



dm3dw n.tn jwf.tn

may your flesh be united!



3w ndm r fndw.tn

Sweet breath for your noses,



sflfh n wtw.tn

loosening for your mummy-wrappings,



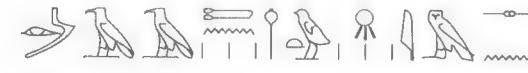
kfjt n 3fnwt.tn

uncovering for your headclothes!



h3yt n ntryt.tn

Light be for your divine eyes,



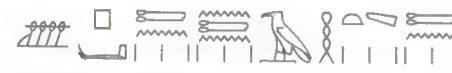
m33.tn h̥dwt jm.sn

that you may see the light through them.



3h̥ n.tn m g3hw.tn

Raise yourself from your weariness,



3zp.tn n.tn 3hw̥t.tn

that you receive your land



r sht nbt-htpw

at the field of the Mistress of Offerings.



3hw̥t n.tn nt sht tn

Plots belongs to you from this field,



mw.s n.tn htp.tn jm.j
its water belongs to you that you are content with me,



3hwt m nbt-htpw
and with the plot of the Mistress of Offering.»



Their refreshment is water.



Nehep is guarding their corpses,



but their Ba-souls, they move to the Field of Rushes,



to take hold of their refreshment.



When the Earth “springs” (trembles), they revise their flesh.



Their oblation is bread,



hnqt.sn m dsrt
their beer is Djoseret,



qbhw.sn m mw
their refreshment is water.



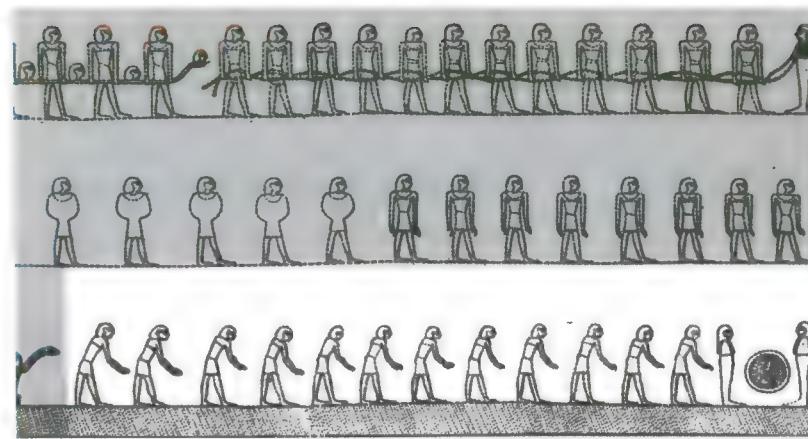
jw wdnw n.sn tp t3
Whoever makes an offering to them on earth



m s'3h htpw hr mk3tf
is a mummy resting on his bier.



(From the tomb of Pharaoh Ramses III)

41ST SCENE

Twelve bowing gods in front of the Lake of Fire:



nr̄tw jmyw h̄st t3

Gods who are in the fiery pit of the Earth.

This circular pit, with a cobra in it, is flanked by two mummiform guardians:



nbj-hr

He with burning face.



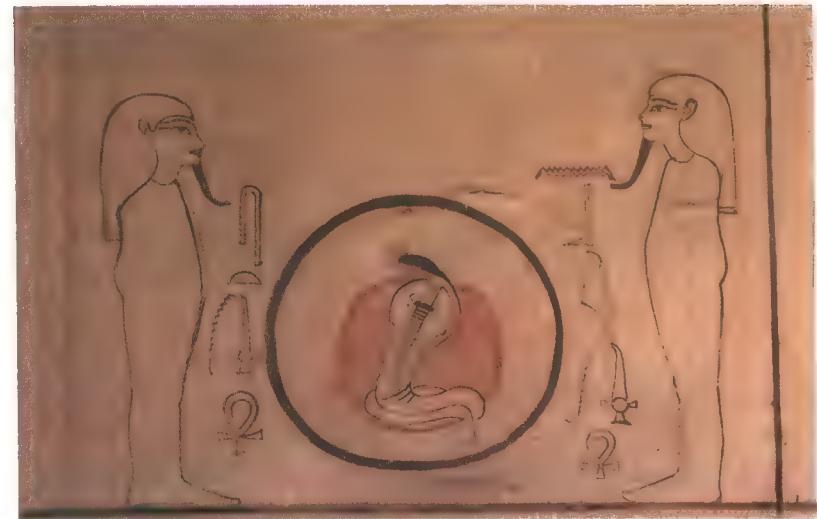
stj-hr

He with fiery face.



wnn.sn m dbnw nj h̄st tn

They are around this fiery pit,



(From the tomb of Pharaoh Horemhab)



wnn j̄rt n̄ht m h̄st tn

and a living cobra is in this fiery pit.



wnn mw nj h̄st (tn) m sdt

The water of (this) pit is fire,



jwty h̄y n̄trw t3 b3w t3

without the gods of the Earth and the Ba-souls of the Earth



r h̄st tn

being able to approach this fiery pit,



m-^c nsrt n(t) j^crt tn

because of the flame of this cobra;



srq ntr pn ^{c3} hnty dw³t

but this great god at the head of the Duat breathes



m mw dsr nj h³st tn

by the unapproachable water of this fiery pit.



jn n.sn r^cw

Re says to them:



jhy jrf ntrw z³yw h³st dsrt

«Hail to you gods who guard the unapproachable pit,



ddt mw n hnty jgrt

which provides water for the Foremost of the Beyond –



jw mw nj h³st n wsjr

The water of the fiery pit belongs to Osiris,



qbhw.tn n hnty dw³t

and your refreshment to the Foremost of the Duat!



(From the tomb of Pharaoh Ramses III)



jw nsrt hh.tn nsbw.tn

(But) your blast of fire, your amber



r b³w j^crtj.sn r thy wsjr

is against the Ba-souls who will approach to violate Osiris.



n g³y kh³y h³st nn kj.t

The power of the fiery pit is not in want; there is no other like you,



jw^c shm ntrw z³bw.sj m mw.s

over whose water the gods, who guard it, have no power.»



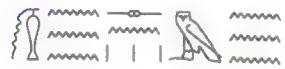
3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djoseret,



qbhw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

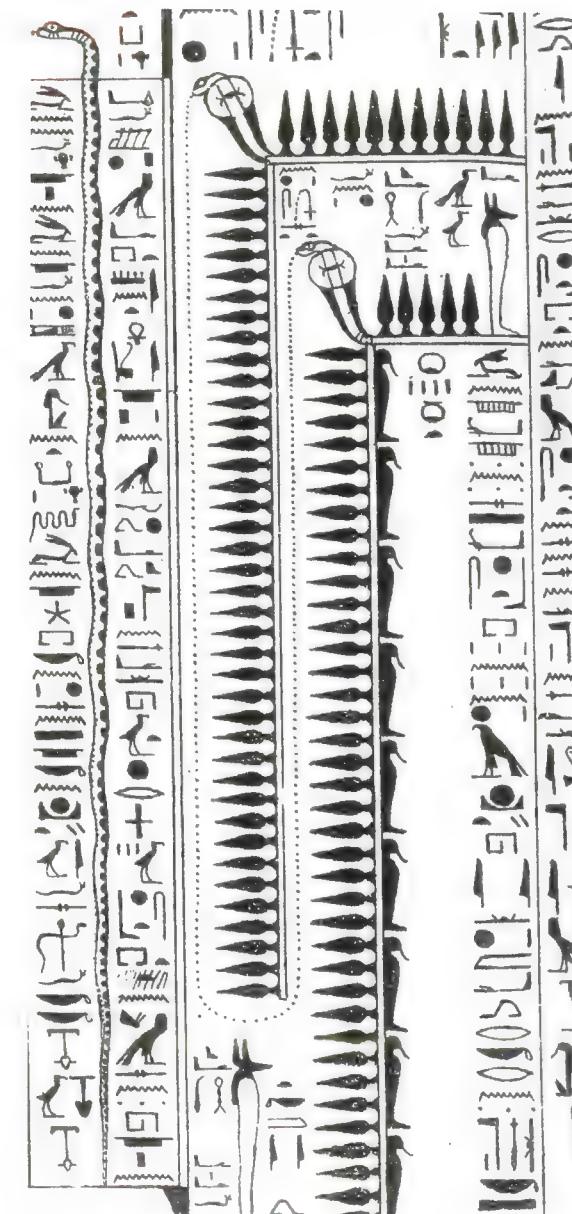
Whoever makes an offering to them on earth



m dsry m jmnn

is unapproachable in the West.

SIXTH GATE





spr jn ntr pn r sbht (tn)

Arrival of this god at (this) gate,



q m sbht tn

entering into this gate.



snsn ntr pn 3 jn ntrw jmyw.s

Acclaiming this Great God by the deities who are in it.

Name of the gate:



hm(w)t nb.s

Artefact of its Lord.

At the two Uraeus-serpents on the wall:



stt.s n r'w

She lights up for Re.

Upper guardian:



dmd(w) q'h.f'wy.fj n r'w

Uniter, he bends his arms for Re.

Lower guardian:



h'w(w) q'h.f'wy.fj n r'w

Standing one. He bends his arms for Re.

Nine mummies:



psdt 6 (nwt) m

Sixth Ennead in (...)

In front of the Ennead:



my rk r.n hnty 3ht

«Come to us, Foremost of the Horizon,



ntr 3 wpy st3w

great god who opens up the mysterious!



wnw n.k sbhw.t dsrywt

Open for you are the unapproachable gates,



znw n.k 3w st3w

unlocked for you are the mysterious doors!»

The serpent upon the doorway:



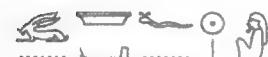
(jfy m jrtf

Who seizes with his eye.



wnnf hr 3 pn

He is upon this door,



wnf n r'w

he opens for Re.



sj3 n jty m jrtf

Sia (speaks) to "Him who seizes with his eye"



wn sb3.k n r'w

«Open your gate for Re,



zn 3.k n 3h3ty

unlock your door for Akhyt!



jw.f shd.f kkw zm3w

He illuminates the Primeval Darkness,



dj.f 8sp m t-jmmt

he throws light into the Hidden Region!»



htmjn 3 pn

Then this door is closed,



m-h3 t'q ntr pn 3

after this Great God has entered.



hwthr b3w jmyw sbht.tn

Then the Ba-souls in this gate wail

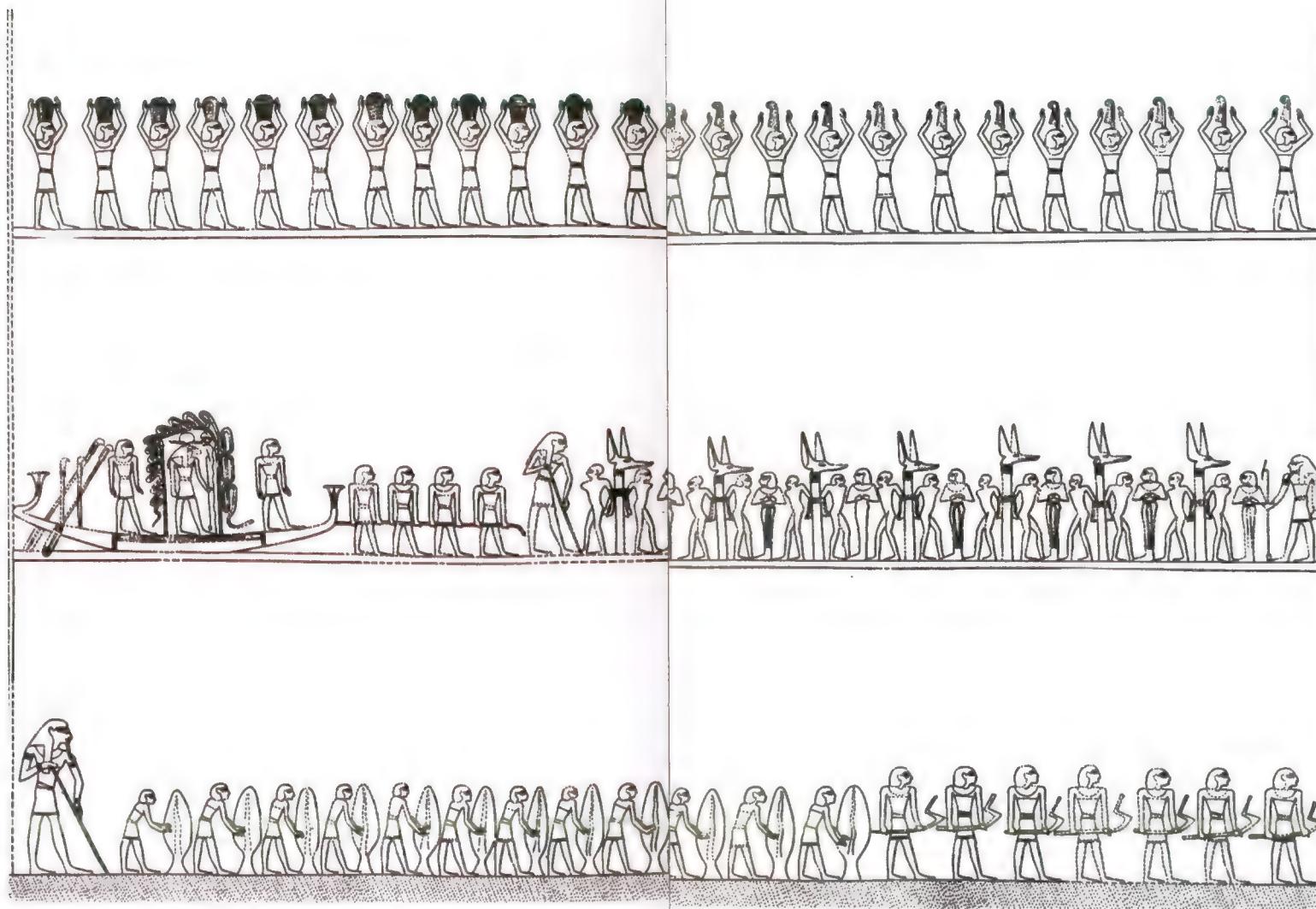


sdm.sn h33 3 pn

when they hear this door being slammed.

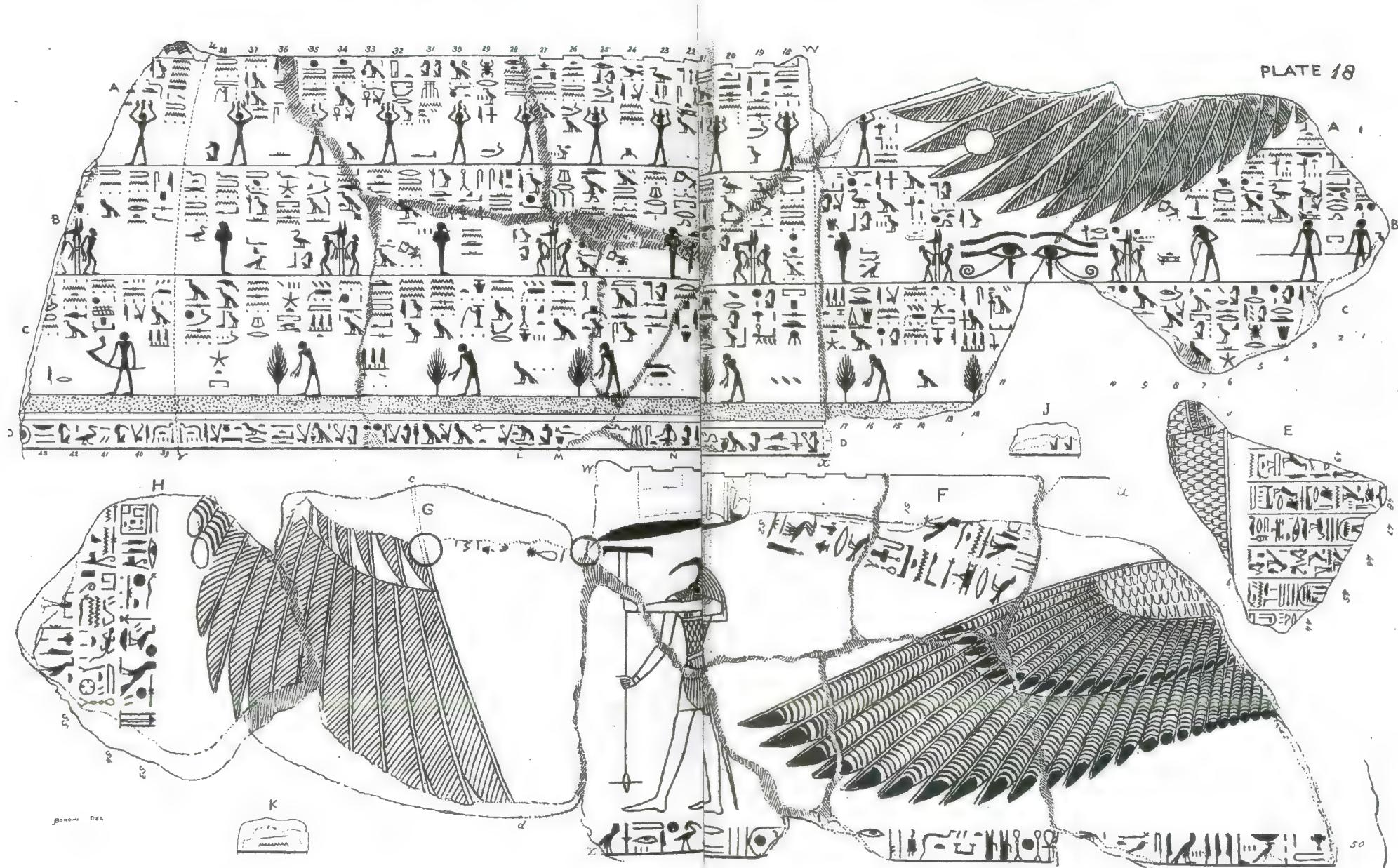
SCHEMA OF

THE SEVENTH HOUR

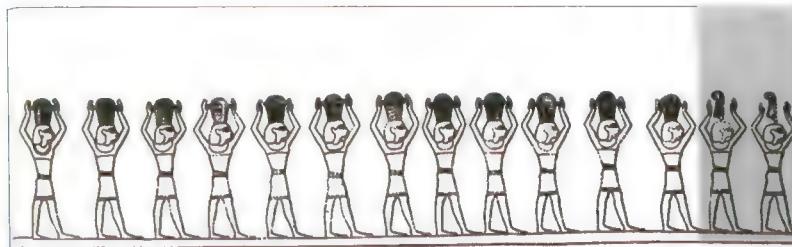


PART OF THE

SEVENTH HOUR



(The lid of the alabaster sarcophagus of Seti I is only partially preserved.)

UPPER REGISTER, 42ND SCENE

Twelve gods carrying baskets with bread on their head:



hptyw hprw (for: *hryw*) *3wt*

Those who belong to offerings, who carry food offerings.

The text reads:



jryw sntr (n) *ntrw.sn*

Those who offered incense to their gods,



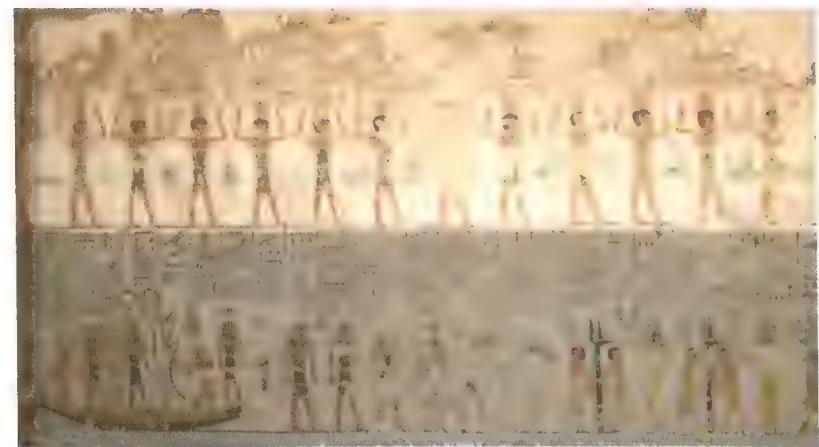
w'bwn k3w.sn

who purified their *Ka*-powers,



r sbht drpt ntrw.s

at the gate which nourishes its gods.



From the tomb of Pharaoh Ramses III



jn n.sn wsjr

Osiris says to them:



t3.tn n.tn tpyw r3.tn

«Your bread belongs to you in your mouth,



tmw rq(w) 3h hr srq.f

who did not keep off an *Akh*-spirit from his breath,



mtw hr qbhw.f

or a deceased from his refreshment.



sn htp.sn m 3wt.sn

They are content with their food offerings,



sprn.sn ntrw.sn k3w.sn

when they have reached their gods and their *Ka*-powers.



Their arms belong to them, when they have access to their cakes,



htptyw hprw 3wt

you who belong to offerings, whose food offerings emerge!



shmn.tn m rdwy.tn

You may have power over your feet,



htp.tn m jbw.tn

and you are content in your hearts.



(w) n.tn nj ntrw.tn

The portions of your gods belong to you,



hnfw.tn n k3w.tn

your cakes belong to your *Ka*-powers!»



3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

Whoever makes an offering to them on earth



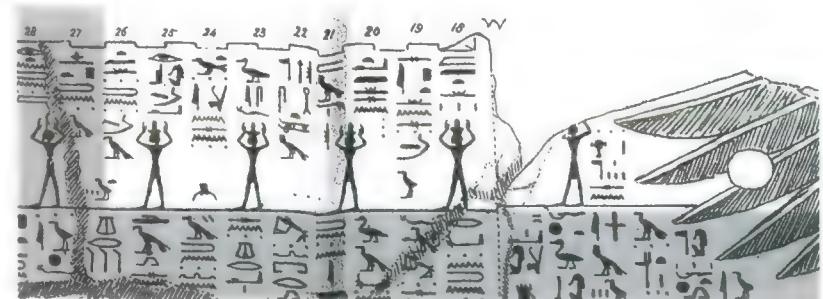
tmw rq(w) 3h hr srq.f

who did not keep off an *Akh*-spirit from his breath,

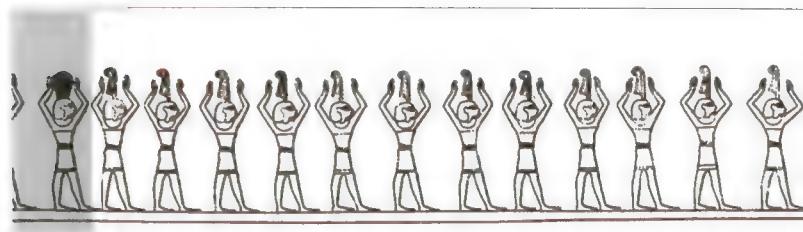


mtw hr qbhw.f

or a deceased from his refreshment.



43RD SCENE



Twelve gods (or blessed deceased), each one carrying the sign of Maat on his head:



m³tyw hryw m³t

Those belonging to Maat and carrying Maat.

The text reads:



jryw m³t jw.sn tp t3

Who have practised Maat when they were (still) on earth,



h³w hr ntr.sn

who have fought for their god –



njstw.sn r shnt t3

they are summoned to the resting place of the Earth,



(From the tomb of Pharaoh Ramses III)



r hwt nhw m m³t

to the temple of Him who lives on Maat.



sjptw n.sn m³t.sn

Their Maat is examined for them



m-b³h ntr 3 shtm jsft

in front of the Great God who destroys evil.



jn n.sn wsjr

Osiris says to them:



m³t (n.)tn m³tyw

«Maat belongs to you, who are truthful!»



htp.tn m jrytn.tn

you are satisfied with what you have done,



m hprw jmyw-ht.j

as those who have become my retinue,



hntyw hwt dsrw b3.f

who are in the temple of (the god) with protected (or secluded) *Ba*-soul.



nh.tn m nh.tn jm

You live on what they live on,



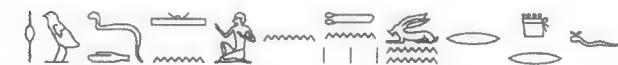
srq.tn m srq.sn jm

you breathe on what they breathe on,



shmn.tn m qbhw ny s.tn

you took hold of the refreshment of your lake.



wdn.j n.tn wnn r-dr.f

I have decreed for you a being until its end,



hr m³t jwty h3j jsft r.f

carrying Maat, without evil being able to disturb it.»



3wt.sn m m³t

Their oblation is Maat,



hnqt.sn m jrp

their beer is wine,



qbhw.sn m mw

their refreshment is water.



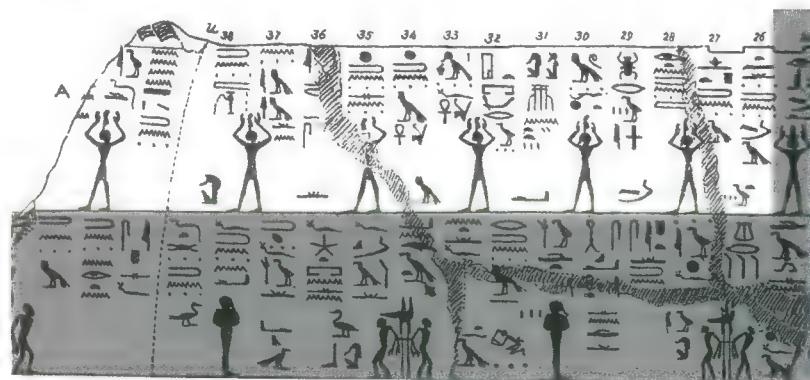
jw wdnw n.sn tp b3

Whoever makes an offering to them on earth



m m³ty nj s.sn

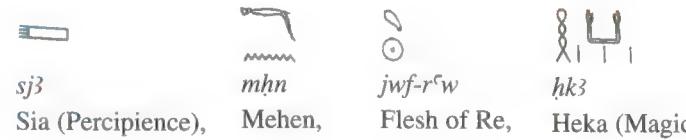
is a truthful one of their district.



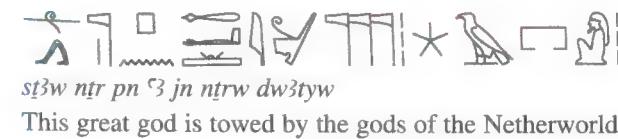
MIDDLE REGISTER, 44TH SCENE

From the tomb of Ramses III

The solar barque, and in it:



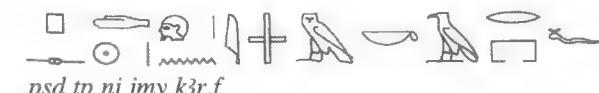
Four towngods or deceased:



They say when they tow Re:



«Elevated is the disc of Him who disposes of Mehen,



and shining is the head of Him who is in his shrine.»

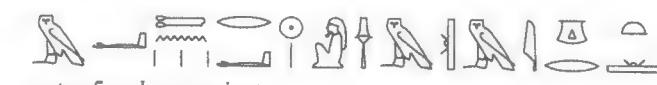
(Re says:)



«May you look, who are in the Netherworld,



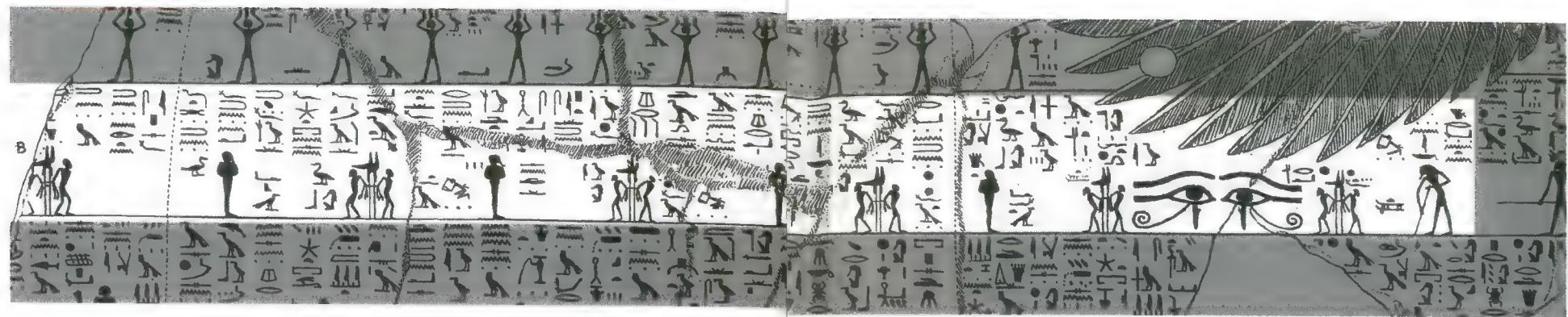
(for) your eyes belong to you, O gods!



Behold, Re has power over the Jgeret (Beyond),



The Great God cares for you.»

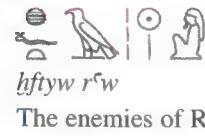
45th SCENE

Seven poles (here only six are preserved) in the shape of the jackal-headed *wsr*-pole. To each one of them two enemies are bound, and to each group belongs a mummiform punishing demon. The whole scene is framed by two gods leaning on a staff.

At the beginning of the scene:



First pole:



hftyw r^{sw}

The enemies of Re,



ndrw

Who seizes

Second pole:



hftyw jtmw

The enemies of Atum,



styw

Who presses

Third pole:



hftyw hprj

The enemies of Chepri,



jdy (?)

Who is violent (?)

Fourth pole:



hftyw šw

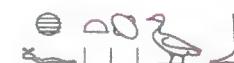
The enemies of Shu,



sndw

Who is terrible

Fifth pole:



hftyw gbb

The enemies of Geb,



rqw

Who is precise

Sixth pole:

*hftyw wsjr*

The enemies of Osiris,

*'3gw*

Who squeezes

Seventh pole:

*hftyw hrw*

The enemies of Horus,

*sfw hr*

With authoritative face

At the end of the scene:

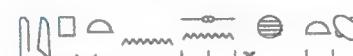
*nbw ntrw*

The Golden one of the gods

The text belonging to this scene reads:

*spr jn ntr pn '3 r wsrwt gbb*

Arrival of this Great God at the poles of Geb

*sjpwt n.sn hftyw*

to which the enemies are condemned

*m-ht wd mdw m jmnn*

after the judgement pronounced in the West.



(From the tomb of Pharaoh Ramses III)



jn sj3 n ntr pn

Sia says to this god



spr.f r wsrwt gbb

when he arrives at the poles of Geb:



hnn r'w ntr '3

«Give your consent, Re, great god,



mk.tw spr.k wsrwt gbb

behold, you have reached the poles of Geb!»



jn jtmw n wsrwt

Atum says to the poles:



z3w n.tn hftyw

«Guard for yourselves the enemies,



ndrw n.tn njkw

seize for yourselves those to be punished,



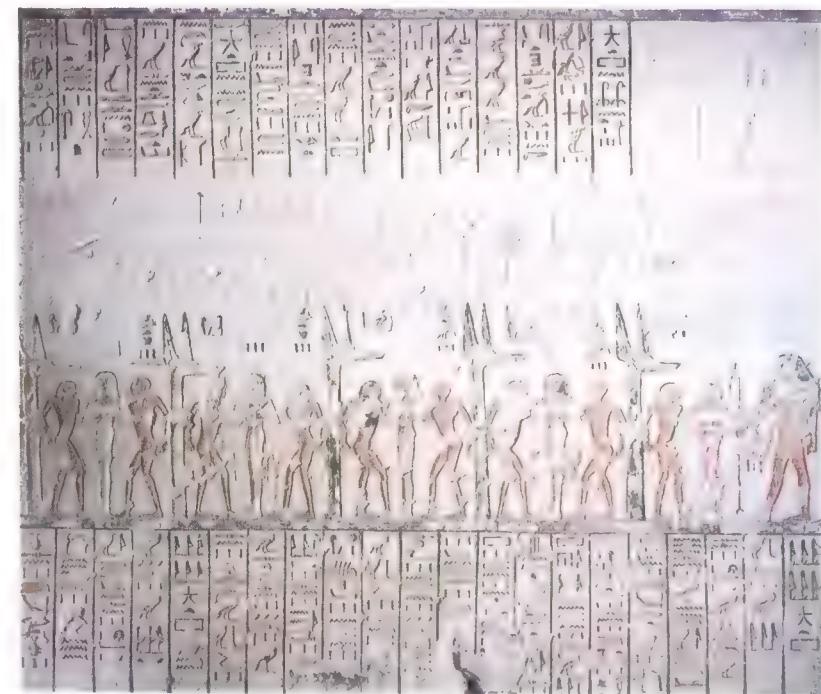
j ntrw htyw wsrwt

O you gods behind the poles,



jmyw-ht gbb rp'(t)

retinue of Geb, the prince!

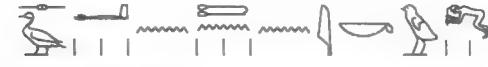


(From the tomb of Pharaoh Ramses VI)



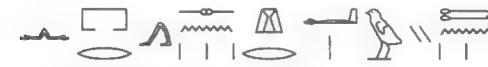
ndrw n.tn hftyw

Seize for yourselves the enemies



z3w n.tn njkw

guard for yourselves those to be punished,



n prj.sn hr cwy.tn

that they do not escape under your hands,



nn d3.sn hr db'w.tn

nor get away under your fingers!



j hftyw sjptw.tn (n) hsq

O enemies, you are condemned to be beheaded,



mj wdtn r'w r.tn

as Re has decreed against you,



m snf.jgrt n b3t.f

when he established the Jgeret (Beyond) for his corpse,



qm3f dw3t n snf.f

and created the Netherworld for his limbs.



wd.f.tn n cdt.tn

He assigns you to your carnage,



sjp.f.tn n jrytn.tn

he allots you to what you have done,



m wsht c3t nt r'w

in the great hall of Re.



ty ntrw hr j3kb wd3t

While the gods bewail the *Udjat*-eye,



dy.f nbw ntrw m z3w.tn

he appoints the Golden one of the gods as your guard.»



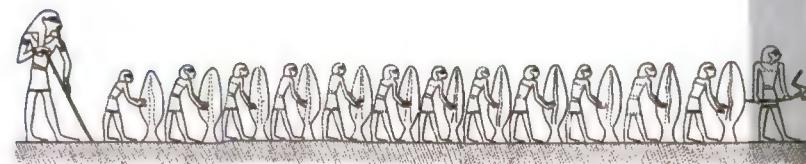
sjptw hftyw njkw jmyw dw3t

Condemned are the enemies and those to be punished who are in the Netherworld



n nn ny wsrwt

to these poles.»

LOWER REGISTER, 46TH SCENE

A god leaning on a staff:



nb 3wt-jb

Master of joy

followed by twelve gods without attributes, every one confronting a large ear of grain:



jryw k3t m jt mhy m shwt dw3t

Those who generate food from Lower Egyptian barley in the fields of the Netherworld.

To them belongs the text:



jry.sn k3t m jt

They generate food from barley,



(From the tomb of Pharaoh Ramses III)



zhn.sn nprj h(t)y

they embrace (the grain god) Nepri-Heti.



3h jt.sn m t3

More brilliant is their barley in the Earth



r 3hwt r'w prrf

than the brilliance of Re when he goes forth.



ty.f'p.f hr.sn

But when he passes them,



jn n.sn nb 3wt-jb

the Master of joy says to them:



3hw n jt.tn

«Brilliance for your barley,



rd n bdt.tn

growth for your spelt!



htpw.tn n r.w

Your offerings belong to Re,



hnty dw3t

your cakes to the Foremost of the Netherworld.



3wt.tn n.tn ds.tn

Your oblations belong to yourself,



htpw.tn m jmyt-.tn

your offerings are those before you,



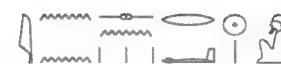
smw nn jmyw.tn

the greenery of these, among whom you are,



n wsjr htp f jm f

belongs to Osiris that he is content with it.»



jn n.sn r.w

Re says to them:



rd nprj hpr wsjr

«When Nepri grows, Osiris emerges,



srqw dw3tyw m m3n.f

upon whose sight those of the Netherworld breathe



3hw m ss(n)t stjj.f

and the Akh-spirits, when they smell his odour.



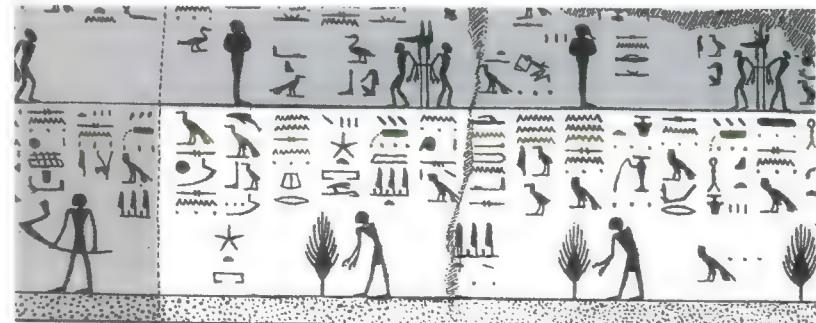
3hw n.k wsjr

Blessing for you, Osiris,



bw3 n.k nprj-h(t)y

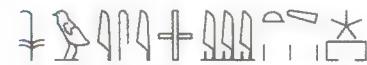
prosperity for you, Nepri-Heti,





spd n.k hnty jmntyw

success for you Khontamenti (Foremost of the Netherworld)!



sw(i) js jmy shwt dw3t

It is he who is in the fields of the Netherworld,



zm3.sn jt.sn

when they unite with their barley.»



jn.sn n r'w

They say to Re:



rd dy(w) m shwt nt dw3t

«The grain rations are growing in the fields of the Netherworld,



psd r'w hr h'wt wsjr

when Re shines upon the limbs of Osiris.



wbn.k hpr rnpyt

When you arise, green plants come into being,



ntr '3 qm3 swht

Great God, who has created the egg!»



3wt.sn m jt

Their oblation is barley,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



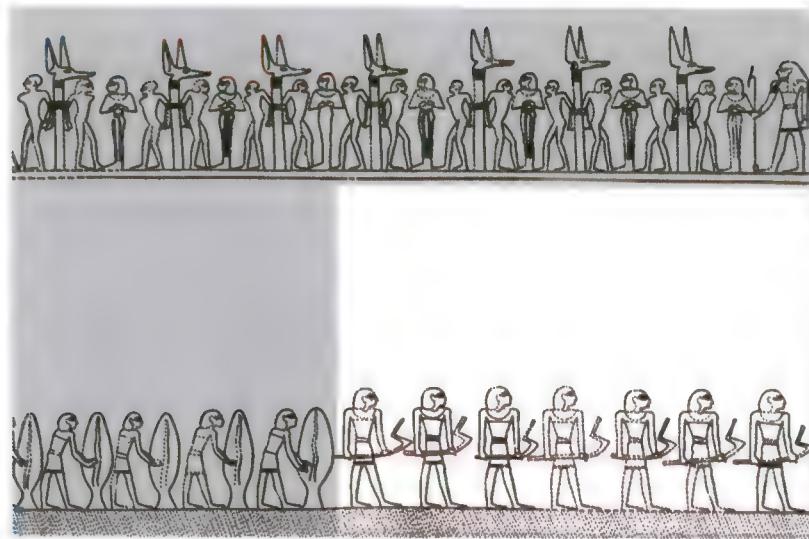
jw wdnw n.sn tp b3

Whoever makes an offering to them on earth



m jt(y) m shwt dw3t

disposes of barley in the fields of the Netherworld.

47TH SCENE

Seven gods carrying sickles with both hands:



jryw h3bw

Who belong to the sickles.

Some versions add an anonymous god leaning on a staff, as another form of the Sungod in the Netherworld.

The text reads:



wnn.sn hr h3bw

They carry sickles,



(From the tomb of Pharaoh Ramses III)



3zh.sn jt m shwt.sn

so that they mow the barley in their fields.



jn n.sn r'w

Re says to them:



3zp n.tn h3bw.tn

«May you receive your sickles,



3zhw.tn jt.tn

may you mow your barley



dy n.tn m thwt.tn

and put it into your barns!



shtp wsjr jw(f) hnty qrrt st3t jrw

Satisfy Osiris, since he is Foremost of the cavern with mysterious forms!



jhy n.tn h3byw

Hail to you, mowers!»



3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



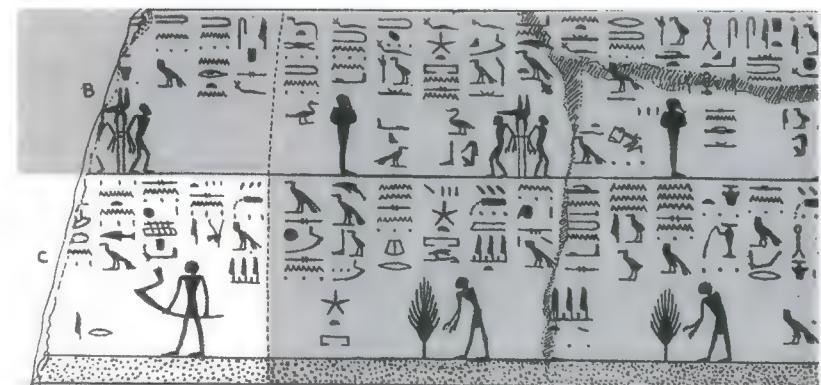
jw wdnw n.sn tp t3

Whoever makes an offering to them on earth

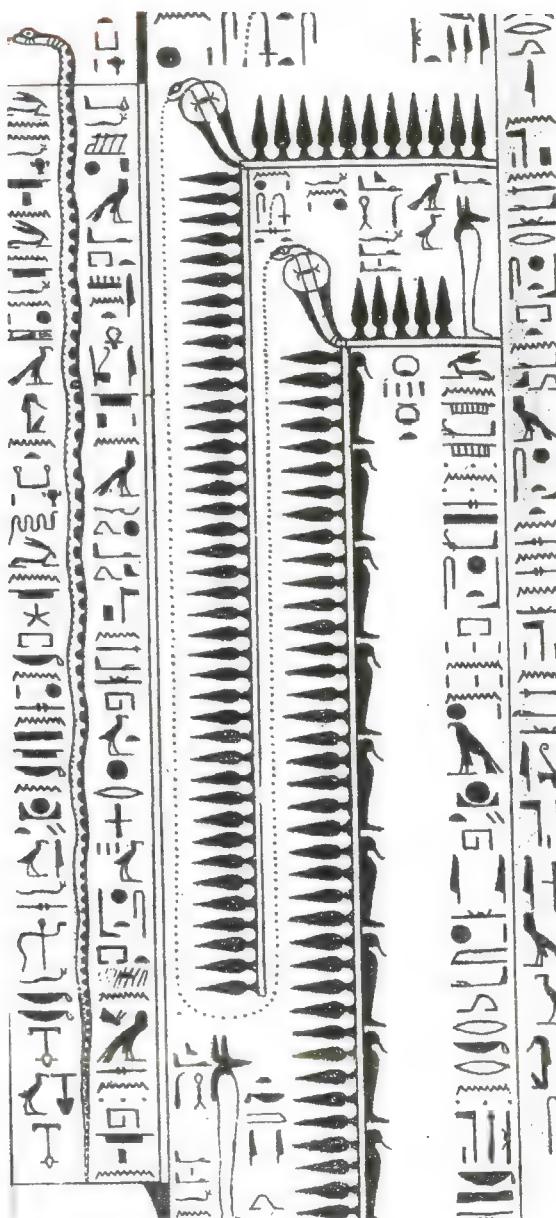


m hryw h3bw m shwt dw3t

will carry a sickle in the fields of the Netherworld.



SEVENTH GATE



Nine mummies:



psdt 7nwt

The seventh Ennead



spr r sbht tn jn ntr pn 3

Arriving at this gate by this great god,



q m sbht tn

entering into this gate,



snsn ntr pn 3 jn ntrw jmyw.s

praising this great god by the deities who are in it.

Name of the gate:



psdyt

Shining one

Upper and lower Uraeus-serpents:



stt.s n rsw

She lights up for Re.

Upper guardian:



hqsw q'h.f 'wy.f(j) n rsw

The deficient one. He bends his arms for Re.

Lower guardian:



spy q^hf^hwy f(j) n r^hw

The blind one. He bends his arms for Re.

In front of the Ennead:



my rk r.n hnty 3ht

«Do come to us, Foremost of the Horizon,



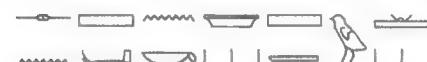
ntr 3 wp 3t3w

Great God who has opened the Mysterious!



wnw n.k sbhwt dsryt

Open are for you the unapproachable gates,



znw n.k 3w 3t3w

unlocked are for you the mysterious doors!»

The serpent upon the doorway:



3hn jrt

Whose eye is shut.



wnn.f hr 3 pn

He is upon this door,



wnf n r^hw

he opens for Re.



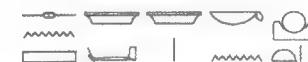
sj3 n 3hn-jrt

Sia (speaks) to "Him whose eye is shut":.



wn sb3.k n r^hw

«Open your gate for Re,



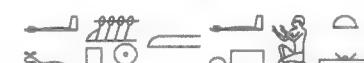
zn 3.k n 3hty

unlock your door for Akhty!



jw.f shd.f kkw zm3w

He illuminates the Primeval Darkness,



dy.f 3sp m 3t-jmrt

he throws light into the Hidden Space!»



htmjn 3 pn

Then this door is shut,



m-ht 3q ntr pn 3

after this great god has entered.



hwth3r 3hw jmyw sbht.tn

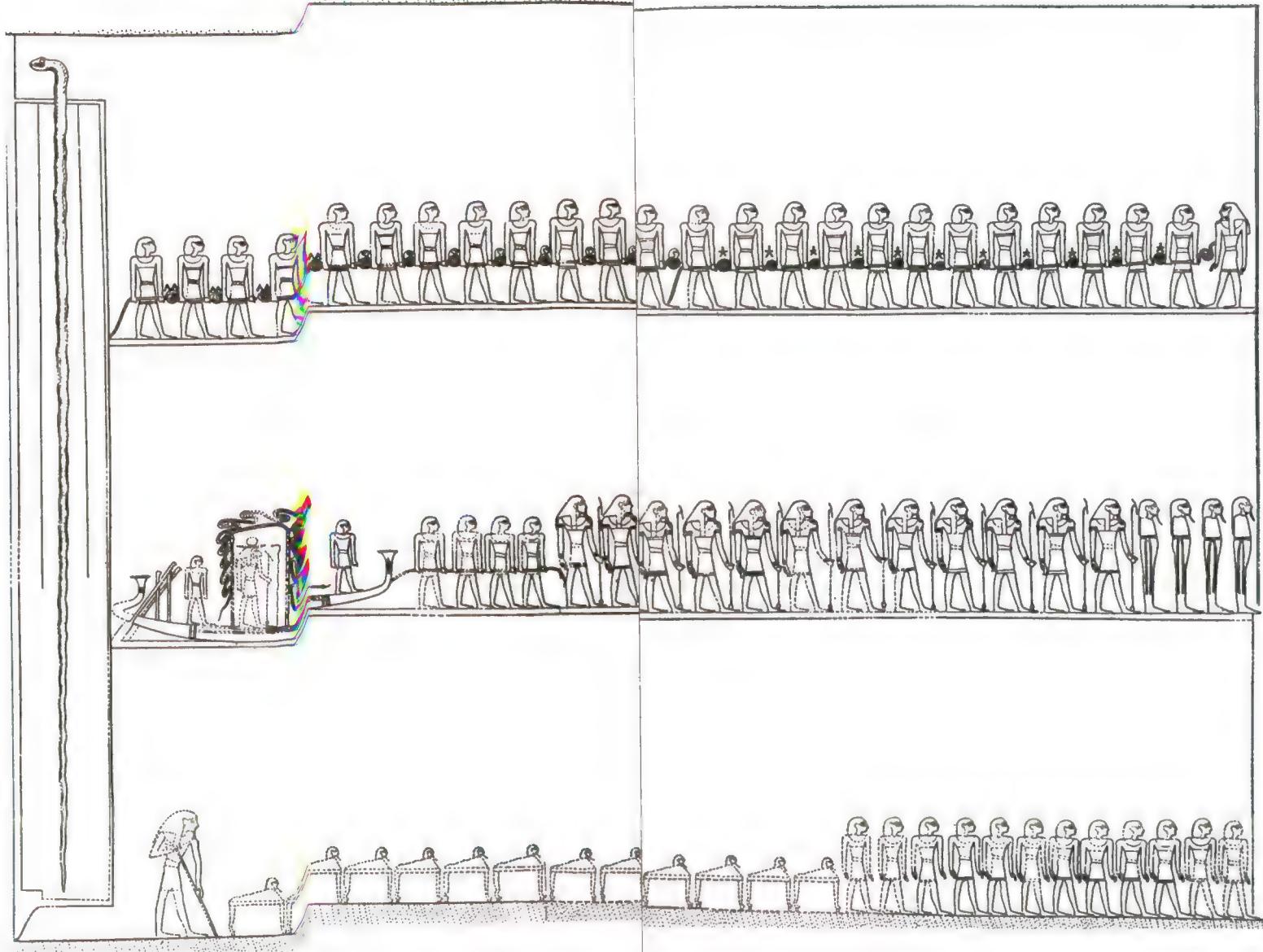
Then the Akh-spirits who are in this gate wail



sdm.sn h33 3 pn

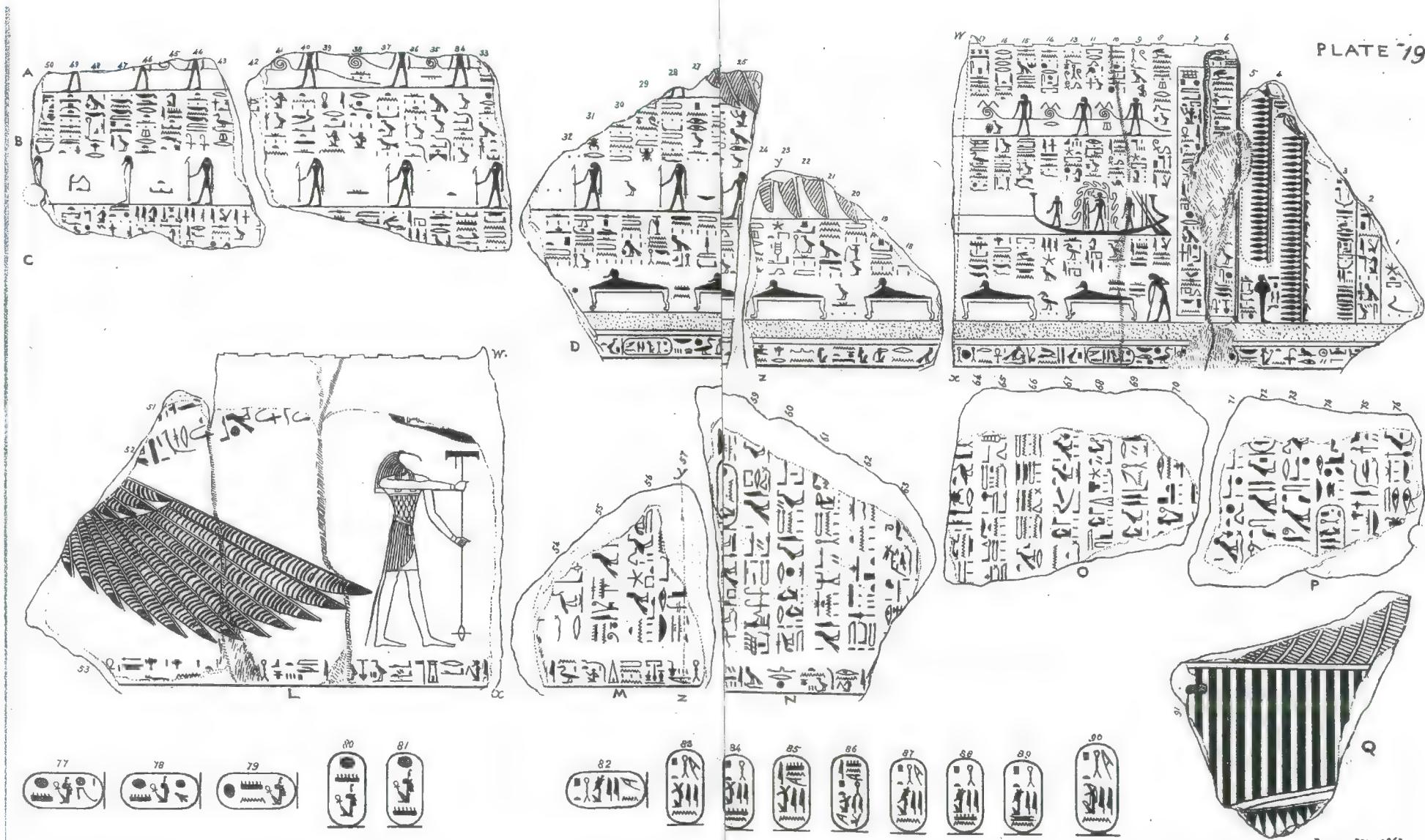
when they hear this door being slammed.

THE EIGHTH HOUR

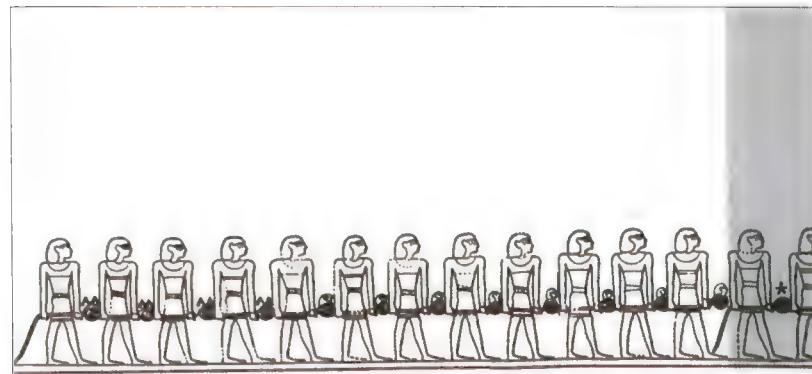


PARTS FROM THE

EIGHTH HOUR



(The lid of the alabaster sarcophagus of Seti I is only partially preserved.)

UPPER REGISTER, 48TH SCENE

Twelve gods carrying a long rope from which emerge four human heads, four falcon heads, and four *dmd*, the sign for «unite»:



hryw nwh msy sst3w

Those who carry the rope which gives birth to mysteries.

The text reads:



wnn.sn hr nwh 3by.sn

They carry the rope which they lift up.



hrr r'w pry tpw jmyw nwh

When Re appears, the heads emerge which are in the rope.



st3.sn r'w r sbht.sn

They tow Re to their gate



hmm.sn r'rryt nt nww

and (then) they turn back at the gateway of Nun.



sjpw.sn n dw3tyw

They are ascribed to those of the Netherworld.



pry wpwt k3 nwh

When the top of the heads emerge, the rope becomes straight.

(Re says:)



h3y s3t3w.j ds.j

«My own mysteries shine,



prj hrw m q3bw.sn

when the faces emerge from their coils.



h3y msyw msyn.j

The shapes which I have formed shine,



prj tpw jmyw wsjr

when the heads emerge among whom Osiris is.



wnw st3w 'q3 'nnw

Open, you who tow, when the serpent rope is straight!



st3w.tn n.j hryw nwh

May you tow for me, carrier of the rope,



hmrw.tn r qrrt nww

and may you turn back at the cavern of Nun!»



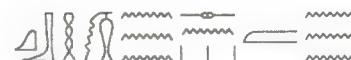
3wt.sn m t3

Their oblation is bread,



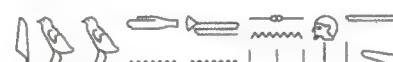
hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



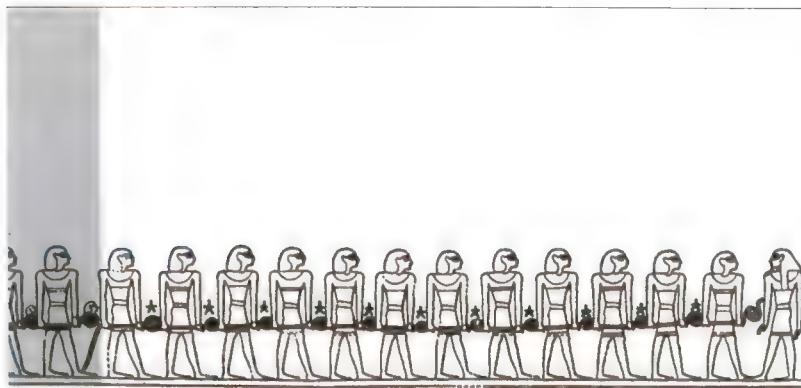
jw wdnw n.sn tp t3

Whoever makes an offering to them on earth



m tzw nwh m wj3

will tie the rope in the (solar) barque.

49TH SCENE

A god without attributes, called *jkky* Ikeki confronts twelve gods carrying another rope in the shape of a serpent; above each coil a star represents one of the hours:



hryw ḡmw msy wnwt

Those who carry the (rope) Devourer, which gives birth to the hours.

The text reads:



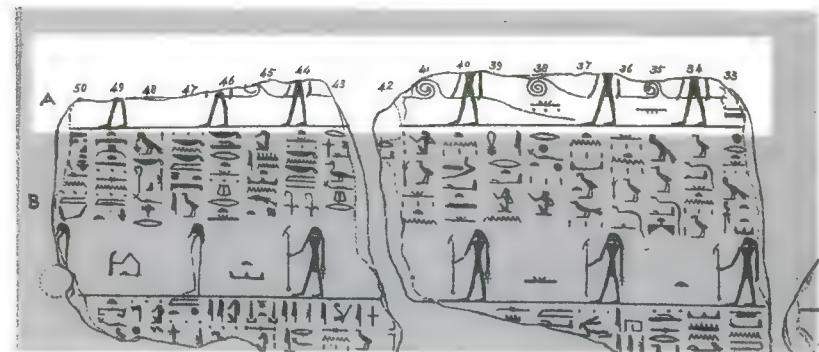
wnn.sn hr ḡmw ndr.sn

They carry the Devourer whom they grasp



(n) r'w ḡpf

(for) Re when he passes by.



sj3 n nn nj ntrw

Sia (says) to these gods:



mdw r ḡmw jmyw dw3t

«Speak to the Devourer, you who are in the Netherworld!



m.tn r'w jp.f wnwtf

Look, Re counts his hours!»



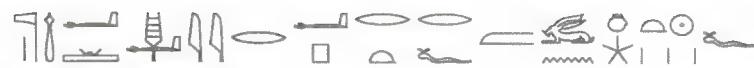
jn.sn nn nj ntrw

They say, these gods:



wn q3b.k pry s3t3w.k

«Open your coil, that your mysteries (can) emerge! »



ntr 3 h̄y r prt.f m wnwt.f

The great god is waiting till he is provided with his hour



jn w̄ nb m nn (nj) ntr(w)

by every one of these gods.



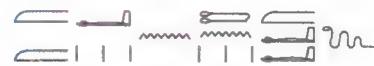
pry hr wnwt m q3b h̄phr.(s) nst

Then an hour emerges from a coil and takes (its) place.



jn n.sn r̄w

Re says to them:



jm n.tn ḡmw

«Take for you the Devourer,



ndr n.tn q3by

and grasp for you the coiled one!



t3 n.tn jmy wnwt.tn

Bread belongs to you, which is in your hours,



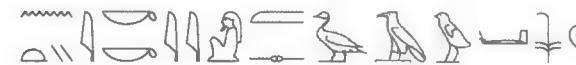
mw n.tn prrw m jgrt

water belongs to you which goes forth from the Igeret (Beyond).



shm.tn m z3w.tn

You have power over him whom you guard,



nty jkky m z3w.sw

whom Ikek is the guarding.



jkky z3wty zp 2

Ikek is the guardian of him who is to be guarded.»



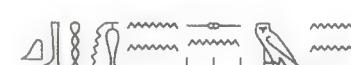
ȝwt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djoseret,



qbhw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

Whoever makes an offering to them on earth



m ȝh (nj) wnwt.f

is an Akh-spirit of his hour.

MIDDLE REGISTER, 50TH SCENE

The solar barque with *hk3w* (Magic), *jwf-r̄w* (Flesh of Re), *mhn* (Mehen) and *sj3* (Sia, Perception), towed by four *dw3tyw* (gods of the Netherworld).



st3w ntr pn c3 jn ntrw dw3tyw

This great god is towed by the gods of the Netherworld.



jn.sn st3.sn r̄w

They say when they tow Re:



jryw hnw hntyw dw3t n r̄w jmy st3w.f

«Make jubilation, you in the Netherworld, for Re who is in his mystery



m.tn.sw wd̄f mdw.tn

Look, he judges for you,



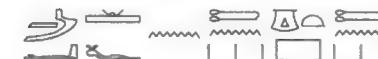
shtm.f n.tn hftyw.tn

he destroys for you your enemies!



m.tn.sw wd̄f n.tn htpw

Look, he assigns to you offerings!



m?c f n.tn nsht.tn

he assigns to you your thrones!



dy.tn n.f j3w m jr̄w.tn

May you give him praise in your forms,



twt pn jry jr̄w.tn

for it is he who created your forms!



dy.tn n.f hnw m hprw.tn

May you give him jubilation in your manifestations,



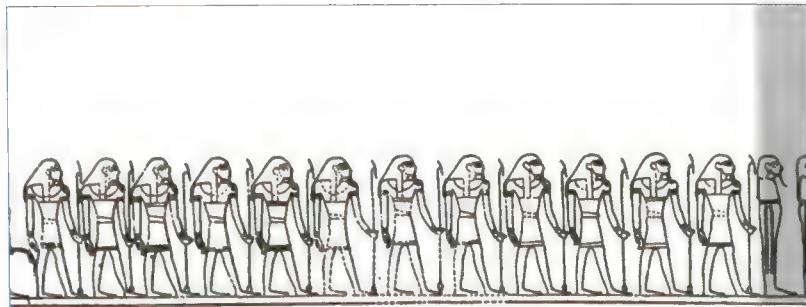
twt pn hpr hprw.tn

for it is he who made your figures come into being!



snsn.tn n.f dw3tyw

May you praise him, dwellers of the Netherworld!»

51ST SCENETwelve gods with *Ankh* and *Was* in their hands:

nbw hrt m jmnt

Masters of provision in the West.



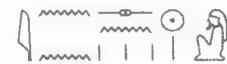
d3d3t pw imyt dw3t

These are the magistrates who are in the Netherworld,



wd3t mdw hr 3hy

who judge on behalf of Akhty.



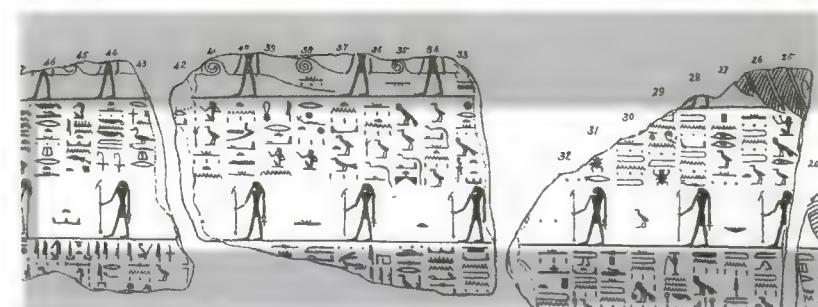
jn n.sn r3w

Re says to them:



j d3d3t jmyt dw3t

«Oh you magistrates who are in the Netherworld,

Twelve gods with *Ankh* and *Was* in hands:

nbw hrt m jmntt

masters of provision in the West -



wd3.tn.wj m wd3w.tn

May you judge (for) me by your verdicts,



wd3.tn dwt r hftyw.j

may you command evil against my enemies,



mj rdyt.j n.tn m3t.j

as I have given you my Maat!



wdw.tn r wd3w.tn

You shall give orders in accordance with your judgement,



jrywn.j mj ntrw

which I have done like (those of) the gods!»



jn.sn n r'w

They say to Re:



m3c-hrw.k r'w drw hftyw.k

«You triumph, Re, and you enemies are driven away,



jw hrt.k m hrt.n

your affairs are our affairs!



ntk pn prwyn.n jm.f

You are it from whom we have come forth,



qm3w.n r nd b3f

who created us to assist his Ba-soul.



hryt.k n.k m t3(t)nn

Your share belongs to you in the depth of the Earth (Tatenen),



jmnt n h3t.k dsrt

and the West belongs to your holy corpse.



hryt.k n.k m nwt

Your share belongs to you in heaven (Nut),



jw b3.k hq3.f hrt

while your Ba-soul rules (in) the sky.»



3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

Whoever makes an offering to them on earth



m s3msw nbw hrt

is a follower of the masters of provision.

52ND SCENE

Four upright mummies:



h3w hrw

Those with militant faces



jn n.sn r'w

Re says to them:



kfty n 'fnwt.tn h3w hrw

«Uncovering for your headclothes, you with militant faces,



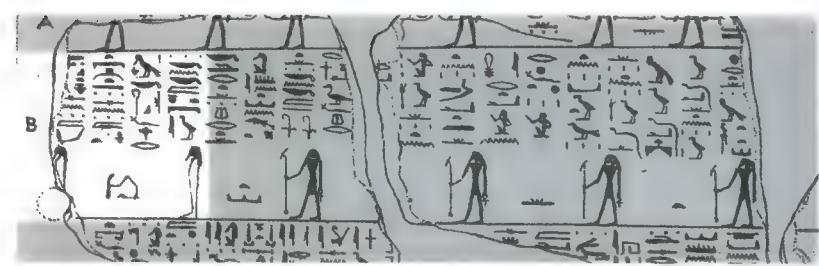
snfhyh n wtw.tn

loosening for your mummy-wrappings!



hdwt.j n.tn ntrw

My light belongs to you, oh gods!»



3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



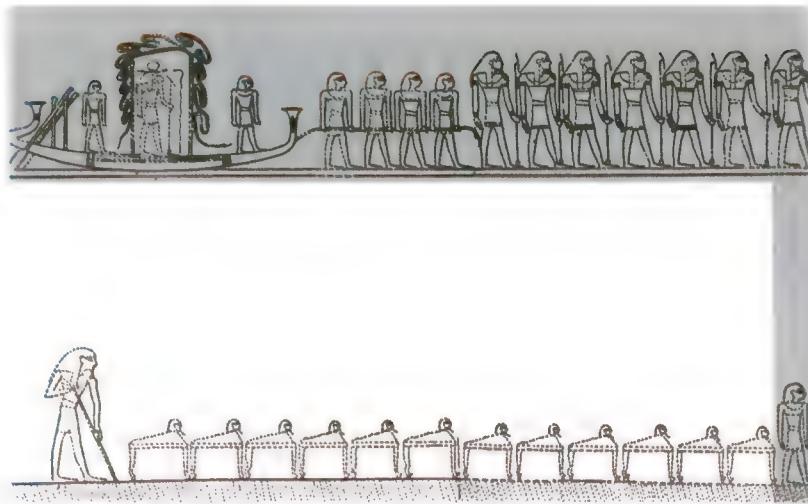
jw wdnw n.sn tp t3

Whoever makes an offering to them upon earth



m m33w hdwt m dw3t

will see the light in the Netherworld.

LOWER REGISTER, 53RD SCENE

A single god, leaning on a staff, represents the Sungod:



jmnw st3w

He with hidden mysteries.

Before him, twelve mummies in sphinx-like position, heads raised, on biers:



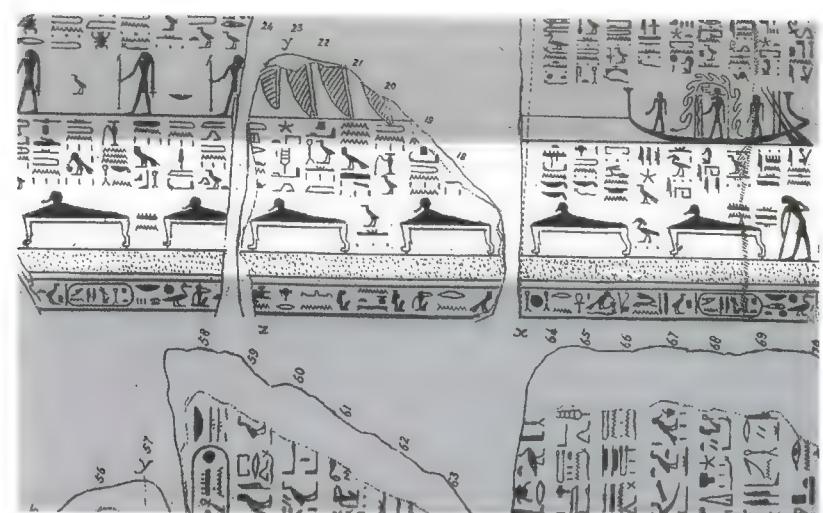
3hw [...] mnhw 3hw jqrw

Excellent [and ...] Akh-spirits, skilful Akh-spirits.



jn n.sn jmnw st3w

“He with hidden mysteries” says to them:



A single god, leaning on a staff, represents the Sungod:



jhy 3hw jhy dw3tyw

«Hail to you, Akh-spirits, hail you of the Netherworld!



wn n hrw.tn

Opening for you faces,



kfty n kkw.tn

uncovering for your darkness!



3h n b3w.tn

Blessed state for your Ba-souls,



mnht n šwwt.tn

excellence for your shadows!



jrḥ n r3.tn

Knowledge for your mouth (or: spell),



w3š n jbw.tn

strength for your hearts (or: wishes)!



tzjt n mk3wt.tn

Raising for your biers,



t3w n fndw.tn

breath for your noses!



ndm štj n mrht.tn

Sweet odour for your oil,



snfhfh n wtw.tn

loosening for your mummy-wrappings!



šm.tn jwt.tn

May you go and come (back),



shm.tn m qbhw

may you dispose of cool water.



hkn.tn b3w

May you rejoice, oh *Ba*-souls,



spd.tn jfy.tn hw

may you be effective that you take food,



htp.tn m htpw

that you are content with the offerings.



hnp.tn n.tn qbhw

May you pour for you cool water



m šw q'hw m dw3t

from the sinuous waters in the Netherworld.



šh.tn hr wnwnyt

May you stand under the leafy roof



stzjt 3h nj 3hty

which raises the *Akh*-spirit of Akhty.



sšp.tn m hbsw.tn

May you shine by your clothes,



hd.tn m jʒhw r̩w

may you be bright by the splendour of Re.



wn n.tn jgrt r̩mn.s

The realm of the dead (Igeret) opens up for you,



čq.tn dsrw wsjr

that you may enter the seclusion of Osiris.



jhy n.tn ʒhw

Hail to you, Akh-spirits!»



wnn.sn hr mk(?)wt.sn

They are on their biers,



sdry hr ʒwt.sn

lying on their beds.



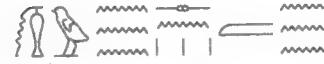
ʒwt.sn m t̩

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



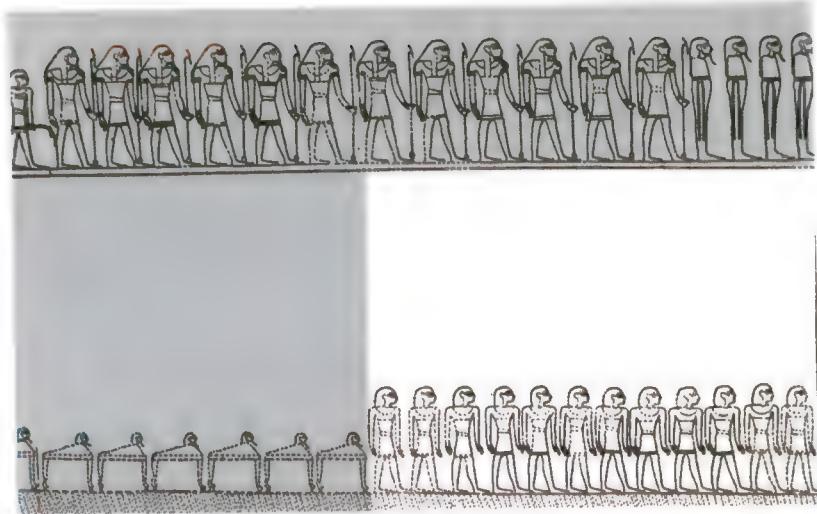
jw wdnw n.sn tp t̩

Whoever makes an offering to them on earth



m ʒh jqr s̩jm ʃwt(f?)

is an excellent Akh-spirit who disposes of (his?) shadow.

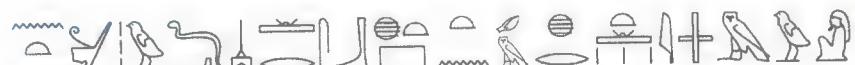
54TH SCENE

Twelve gods without attributes:



dʒdʒt nt wd'yw

The council of judges.



ntsn wd'w r sbjt tn sdmw hrt jmyw

It is they who judge at this gate, who examine those who are in (it).



jn n.sn r'w

Re says to them:

PICTURE



jhy jrf ntrw

«Hail to you, oh gods,



dʒdʒt nt wd'yw

council of judges,



wd'w mtyw ndw b3w

who judge the dead and protect the *Ba*-souls!



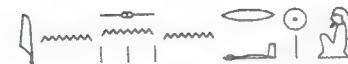
ntry dy(w) r nst.f

The divine is placed on his throne,



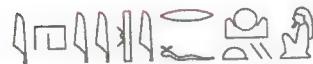
m³t.tn n.tn ntrw

and your Maat belongs to you, oh gods!»



jn.sn n r'w

They say to Re:



jhy jrf 3hty

«Hail to you, Akhyt,



ntr '3 nb psdt

Great God and Lord of the Ennead!



jw.n jry.n wd'w mtyw

We judge the dead,



jw.n nd.n 3hw hpr.sn

we protect the Akh-spirits when they transform,



dy.n htp ntr hr nst.f

we cause the god to rest upon his throne.»



3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djoseret,



qbhw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

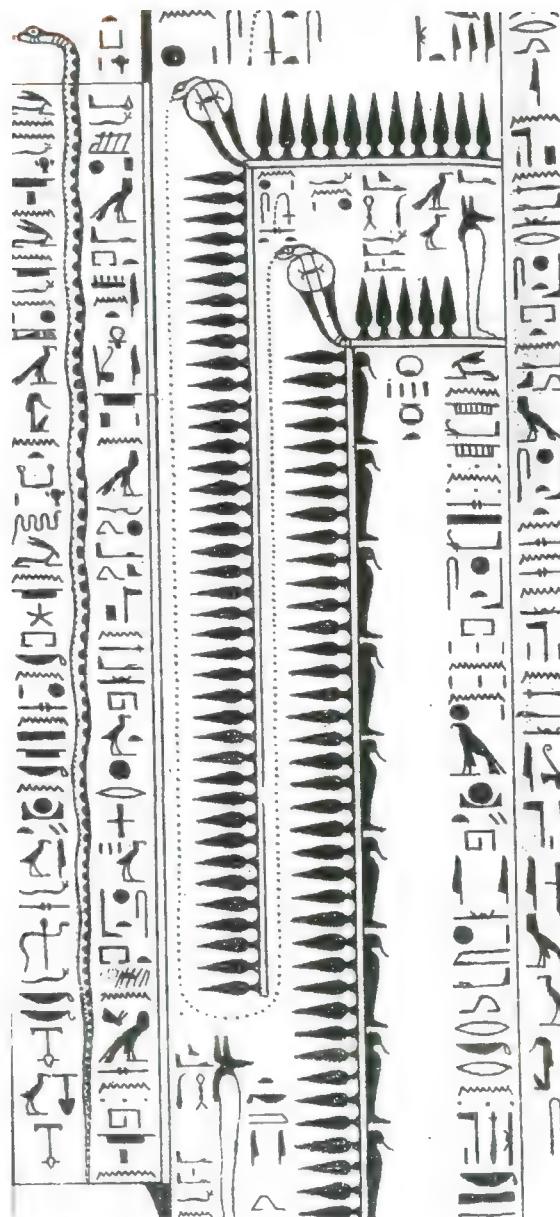
Whoever makes an offering to them upon earth



m wd'y m d3d3t

is one who judges in the council.

EIGHTH GATE



spr jn ntr pn '3 r sbht tn

Arrival of this great god at this gate,



'q m sbht tn

entering into this gate,



snsn ntr pn '3 jn ntrw jmyw.s

praising this great god by the gods who are in it.

Name of the gate:



bhhy

Glowing one.

Upper and lower Uraeus-serpents:



stt.s n r'w

She lights up for Re.

Upper guardian:



bnn q'h.f' wy.fj n r'w

The round one. He bends his arms for Re.

Lower guardian:



hptyw q' h.f cwy. ff n r' w

He who embraces. He bends his arms for Re..

Nine mummies:



psdt 8nwt

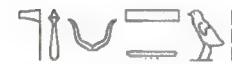
The eighth Ennead

In front of the Ennead:



my rk r.n hnty 3ht

«Come to us, Foremost of the horizon,



ntr 3 wpj st3w

great god who has opened the Mysterious!



wnw n.k sbhw t dsryt

Open for you are the protected gates,



znw n.k 3(w) st3w

unlocked for you are the mysterious doors!»

Serpent on the door



sty-hr

He with a flaming face.



wnn f hr 3 pn

He is upon this door,



sj3 n sty-hr

Sia (says) to "Him with a flaming face":



wn sb3.k n r' w

«Open your gate for Re,



jw f shd.f kkw zm3w

He illuminates the Primeval Darkness,



dy.f ssp m 3t jmnt

he throws light into the Hidden Space!»



m-ht 3 q ntr pn 3

after this great god has entered.



hwthr 3hw jmyw sbht in

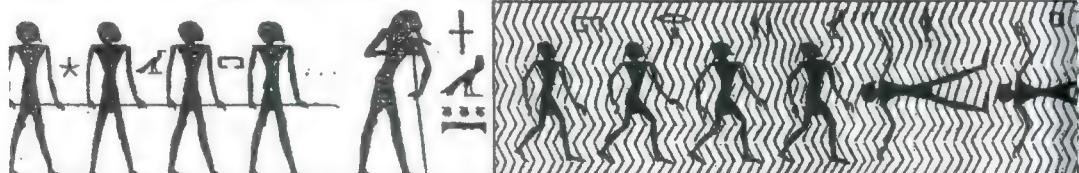
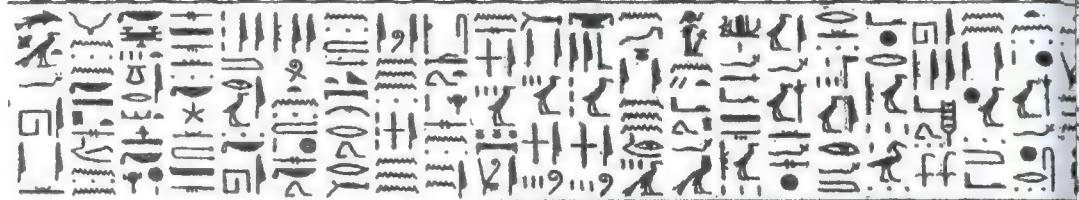
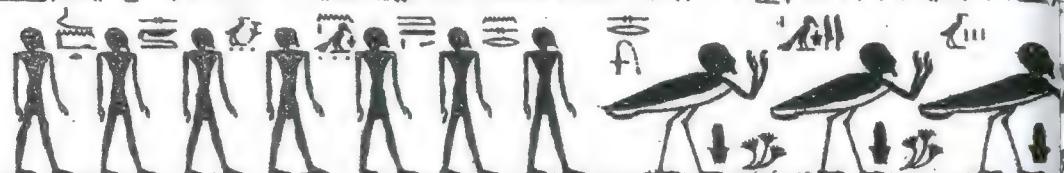
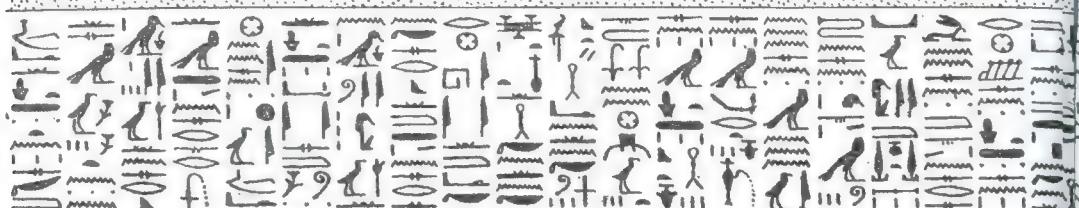
Then the Akh-spirits who are in this gate wail



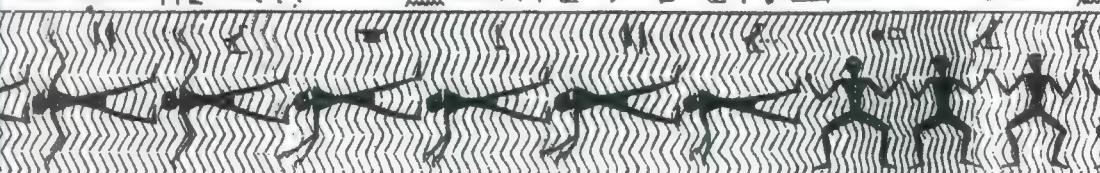
sdm.sn h33 3 pn

when they hear this door being slammed.

NINTH



Hour



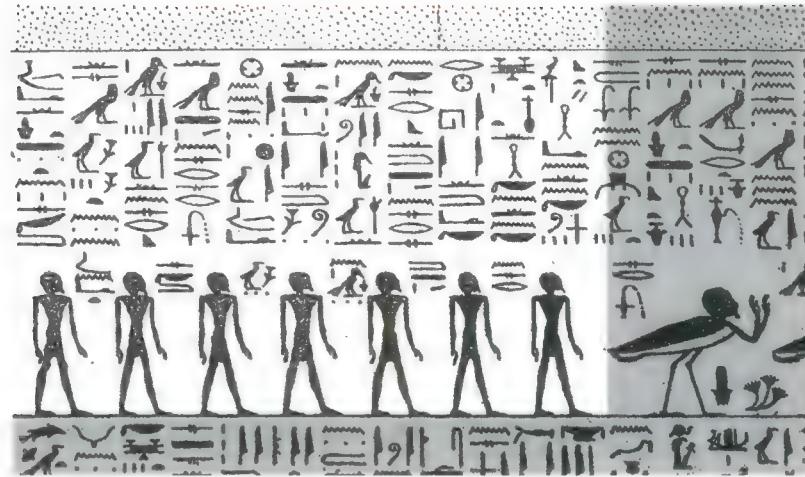
PART OF THE



(From the tomb of Queen Tawseret)

NINTH HOUR



UPPER REGISTER, 55TH SCENE

Twelve gods without attributes:



dʒdʒt ddwt tʒ mʒwt smw

Council which provides bread and bestowes vegetables



n bʒw m jw nsrsr

for the *Ba*-souls in the Island of Fire.



ntsn mʒw bʒw hr smw m jw nsrsr

It is they who conduct the *Ba*-souls to vegetables in the Island of Fire.



(From the tomb of pharaoh Ramses VI)



jn n.sn rʒw

Re says to them:



j dʒdʒt nt ntrw ʒnyt jw nsrsr

«Oh council of gods which surrounds the Island of Fire,



ddy(t) bʒw hr smw.sn

which puts the *Ba*-souls to their vegetables,



shm.sn r.sn m t3.sn

so that they dispose of their bread!



m3t t3.tn ssm smw.tn n b3yw

Offer your bread, bring your vegetables for the Ba-souls,



wdn.j srq m jw nsrsr

which I have commanded to breathe in the Island of Fire!»



jn.sn n r3w

They say to Re:



jw m3w t3 dyw smw

«Offered is the bread, given are the vegetables



n b3yw wdnw.k srq m jw nsrsr

to the Ba-souls which you have commanded to breathe in the Isle of Fire.



jhy mk w3t nfrtj

Hail (to you)! Look, the path is perfect!



hkn n.k hnty-jmmt(yw)

Khontamenti praises you,



hcc n.k jmyw t3tnn

and those in Tatenen jubilate for you!»



3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djoseret,



qbhw.sn m mw

their refreshment is water.



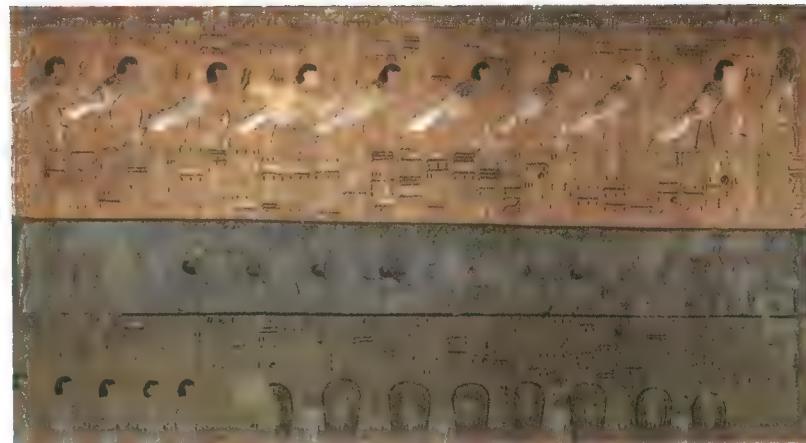
jw wdnw n.sn tp t3

Whoever makes an offering to them upon earth



m wdy m d3d3t

is one who commands in the council.

56TH SCENE

Nine human-headed *Ba*-souls, adoring with human hands the Sungod (who has no name), leaning on a staff at the end of the register:



b3yw jmyw jw nsrsr

Ba-souls which are in the Island of Fire.



wnn.sn m jw nsrsr

They are in the Isle of Fire,



szp.sn t3.sn shm.sn m jw pn

they receive their bread, they dispose of this island,

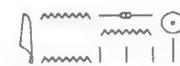


hkn.sn n ntr pn c3

they praise this great god.



(From the tomb of Queen Tawseret)



jn n.sn r̄w

Re says to them:



wnmw n.tn smw.tn

«Eat for you your vegetables,



htpw n.tn hr s̄nsw.tn

satisfy yourselves with your cakes,



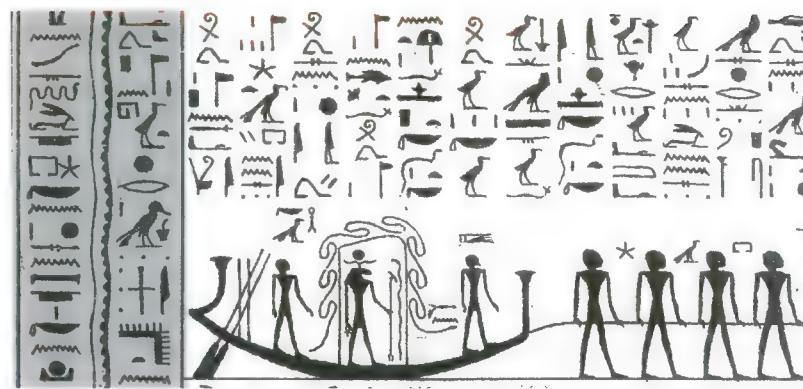
mh n ht.tn

so that your belly is filled,



w3s n jbw.tn

and your hearts become strong!

MIDDLE REGISTER, 57TH SCENE

The solar barque with *hk3w* (Magic), *jwf-rw* (Flesh of Re), *mhn* (Mehen) and *sj3* (Sia, Percipience), towed by four *dw3tyw* (gods of the Netherworld).



sj3w ntr pn 3 jn ntrw dw3tyw

This great god is towed by the gods of the Netherworld.



jn.sn st3.sn rrw

They say when they tow Re:



hnw m pt n b3 nj rrw

«Jubilation in heaven for the *Ba*-soul of Re,



z3-t3 m t3 n h3t.f

praise in the earth for his corpse!



whm dr pt hr b3.f

Again in heaven for his *Ba*-soul,



whm dr t3 hr h3t.f

again in the earth to his corpse!



jhy wpj.n n.k st3t

Hail, we open for you the *Shetit*,



sm3t.n n.k w3wt jgrt

we prepare for you the ways of the *Igeret*!



htp.k rrw hr sst3w.k

May you rest, Re, upon your mystery,



dw3.tw st3yw m jrw.k

that the mysterious (dead) may adore you in your form.



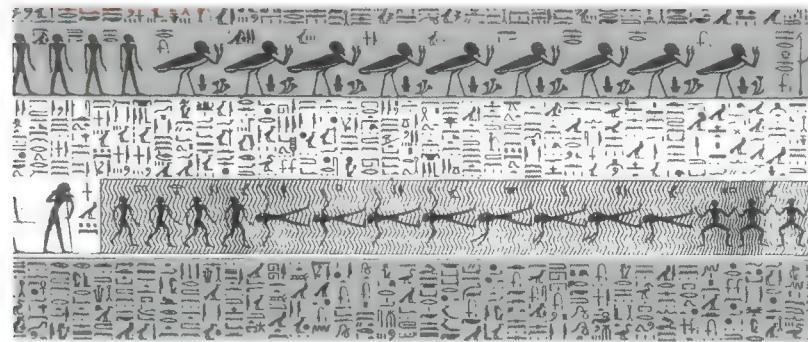
jhy st3.n.tw rrw

Hail, we tow you, Re,



s3m.n.tw 3 hnty pt

we conduct you, Great one, Foremost of Heaven!»

58TH SCENE

A god leaning on a staff: *jmy-nww* "Who is in the Nun". Before him, a huge rectangle filled with water, with four groups of four swimming bodies:



hrpyw
Those who are immersed



jgyw
Those who have capsized



nbyw
Those who swim



pg3w
Those who are spread out.

The text reads:



spr r mhyw jmyw mw sqdwt hr.sn
Arriving at those who float, who are in the water, passing by them.



jn n.sn jmyw mw
"Who is in the Nun" says to them:



(From the tomb of Queen Tawseret)



j mhyw jmyw mw
«Oh you who float, who are in the water,



nbyw jmyw nwy
those who swim, who are in the flood,



m3w r3w ntj p.f

look (on) Re who passes by



m wj3f 3t3w
in his barque, with great mysteries!



jw.f wd.f shrw ntrw
He cares for the gods



jw f jrj.f m̄hrw 3hw
and he provides for the *Akh*-spirits.



jhy 3h̄w nnyw
Hail, stand up, you weary ones -



m.tn r̄w wdf shrw.tn
look, Re, he cares for you!»



Re says to them:



«Emerging for your heads, you who are immersed!



Rowing for your arms, you who are/have capsized!



Speed for your movement, you who swim!



Breath for your noses, you who are spread out!



May you have power over your water,



may you be content with your refreshment!



Your going belongs to the Nun,



your steps belong to the flood.



*Your *Ba*-souls which are upon earth, they are satisfied*



with what they breathe, without their being destroyed.»



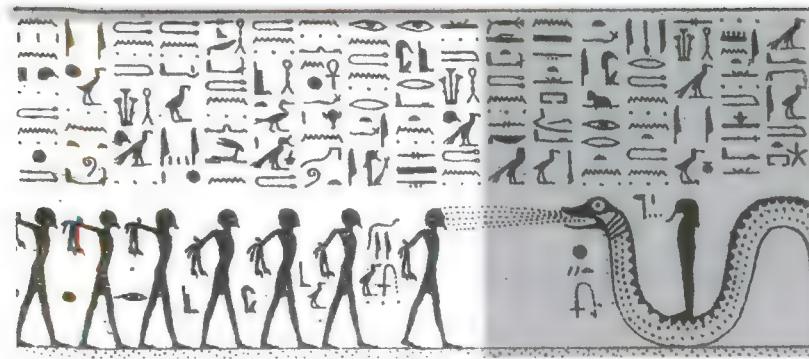
Their oblation are the offerings of the earth.



Whoever makes an offering to them upon earth,



will dispose of his offering upon earth.

LOWER REGISTER, 59TH SCENE

The falcon-headed god Horus, leaning on a staff. Before him, three groups of four enemies each, bound in different fashion:



hftyw wsjr wbdyw

Enemies of Osiris, to be burned.



jrjn hrw n jt.f wsjr

What Horus has done for his father Osiris.



nn nj hftyw m shr pn

These enemies are like this:



hrw wd.f dwt.sn r.sn

Horus assigns their evil against them.



(From the tomb of Queen Ramses VI)



jn sn hrw

Horus says to them:



snhw n 'wj.tn

«Fetters are at your arms,



hftyw (nw) jt.j

enemies of my father!



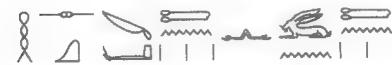
'wj.tn n tpw.tn hmyw

Your arms are at your heads, subversive ones!



ntt.tn m h3w.tn dwyw

Your are fettered from behind, evildoers,



hsq.tn n wn.tn

that you are beheaded and cease to exist!



htm b3.tn n nhf

Your Ba-soul is destroyed and does not live,



hr nw jrywn.tn r jt.j wsjr

because of what you have done against my father Osiris.



rdj.tn s3t3w m h3.tn

You have cast the mystery behind you



8dj.tn s3mw nj s3t

and you have removed the image of the Shetit!



m3c-hrw jt.j wsjr r.tn m3c-hrw.j r.tn

My father Osiris is justified against you, and I am justified against you.



nttn sh3yw jmnt

You have uncovered what should be hidden,



m htp 3c.wj m dw3t

when he who has engendered me rested in the Netherworld.



jhy tm.tn tmyw

Hail, you do not exist, you who are not!»



(From the tomb of Queen Tawseret)

60th SCENE

A giant, multi-coiled serpent, spitting fire from its mouth against the enemies of the 59th scene:

(From the tomb of Queen Tawseret)



hty
The fiery one

Seven mummies standing in the coils of the serpent:



ntrw hryw hty
Gods who are upon the fiery one

The text reads:



jn hrw (n) hty
Horus says to "The fiery one":



j hty '3 w3w3t
«Oh fiery one, with great flame,



pn ntj jrt.j tp r3f
you, upon whose mouth my eye is,



msw.j z3w q3bw.f
whose coils my children are guarding -



wn r3.k zn 'rtj.kj
Open your mouth and unlock your jaws,



nsr.k m hftyw jt.j

that you put flames into the enemies of my father!



wbd.k h3wt.sn snws.(k) b3w.sn

May you burn their corpses and cook their *Ba*-souls



m hh pwy nj tp-r3.k

by that fiery blaze which is in your mouth,



m w3w3t jmjt ht.k

by the flame which is in your body!



msw.j r.sn htmw.sn

My children are against them, so that they are destroyed.



3hw pryw jm.j r.sn n wnn.sn

The *Akh*-spirits who came forth from me are against them so that they do not exist.



prj ht jmyt hf3w pn

Then the flame goes forth which is in this serpent,



wbd3r nn nj hftyw m-h3t dwj hrw r.f

then these enemies are burned, after Horus has called to him.»



jw rhw hk3 hf3w pn

Whoever knows the enchanting of this serpent



m jwty (j)r.f n sdt.f

will not come near to its flame.



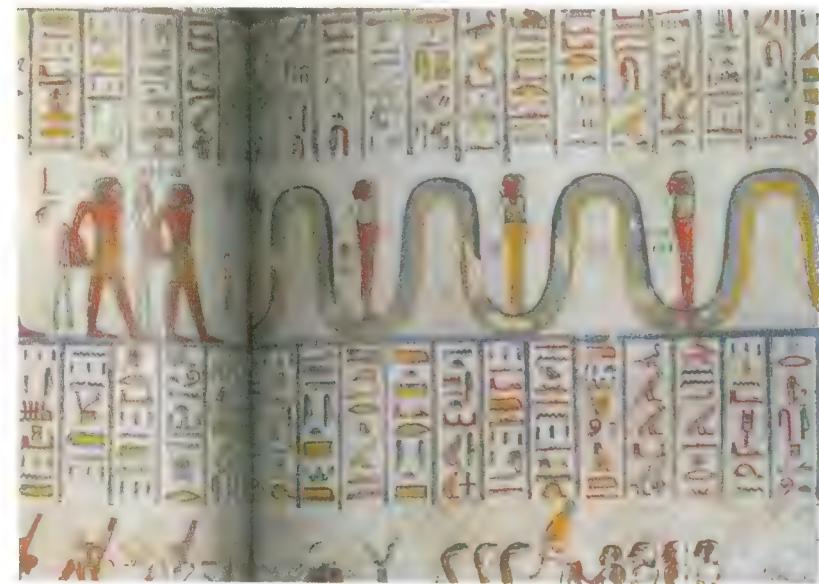
jw wdnw n hryw hf3w pn

Whoever makes an offering to those upon this serpent,



m jwty b3.f m s(d)

his *Ba*-soul will not be in the fire.



(From the tomb of Pharaoh Ramses VI)

NINTH GATE



spr jn ntr pn 3 r sbht tn

Arrival of this great god at this gate,



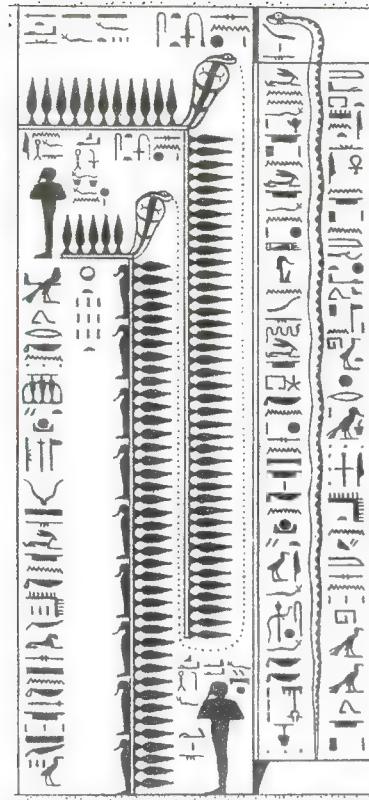
3 q m sbht tn jn ntr pn 3

entering of this great god into this gate,



snsn ntr pn 3 jn ntrw jmyw.s

praising this great god by the gods who are in it.



Name of the gate:



3t sfsft

With great authority.

Upper and lower Uraeus-serpents:



stt.s n r'w

She lights up for Re.

Upper guardian:



jnhw t3 q'h.f'wy.fj n r'w

Who encloses the Earth. He bends his arms for Re.

Lower guardian:



rmnw t3 q'h.f'wy.fj n r'w

Who carries the Earth. He bends his arms for Re.

Nine mummies:



psdt 9 nwt

The ninth Ennead

In front of the Ennead:



my rk (r.)n hnty 3ht

«Come to us, Foremost of the horizon,



ntr Ᵽ wpj št3w

great god who has opened up the Mysterious!



wnw n.k sbḥwt ḏsryt

Open for you are the unapproachable gates,



znw n.k Ᵽw št3w

unlocked for you are the mysterious doors!»

The serpent upon the doorway:



wp(t)-t3

Horn of the Earth



wnn.f hr Ᵽ pn

He is upon this door,



wn.f n r̄w

he opens for Re.



sj3 n wp(t)-t3

Sia (says) to Horn of the Earth:



wn sb3.k n r̄w

«Open your gate for Re,



zn Ᵽ.k n ḫt3y

unlock your door for Akhyt!



jw.f shd.f kkw zm3w

He illuminates the primeval darkness,



dy.f ss̄p m ḫt-jm̄nt

he throws light into the Hidden Space!»



htmjn Ᵽ pn

Then this door is shut,



m-ht ḫq ntr pn

after this god has entered.



hwthr ḫhw jmyw sbḥt̄.tn

Then the Akh-spirits who are in this gate wail

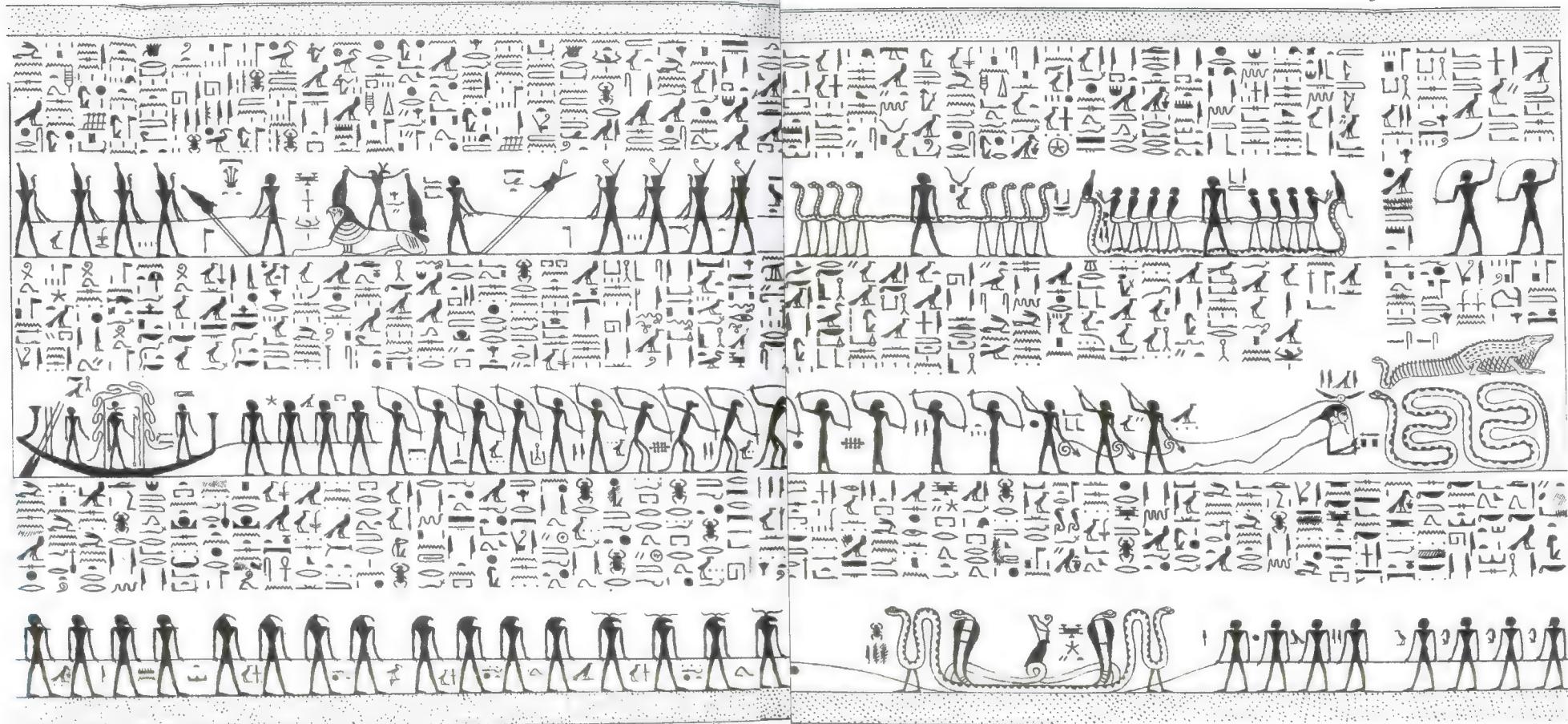


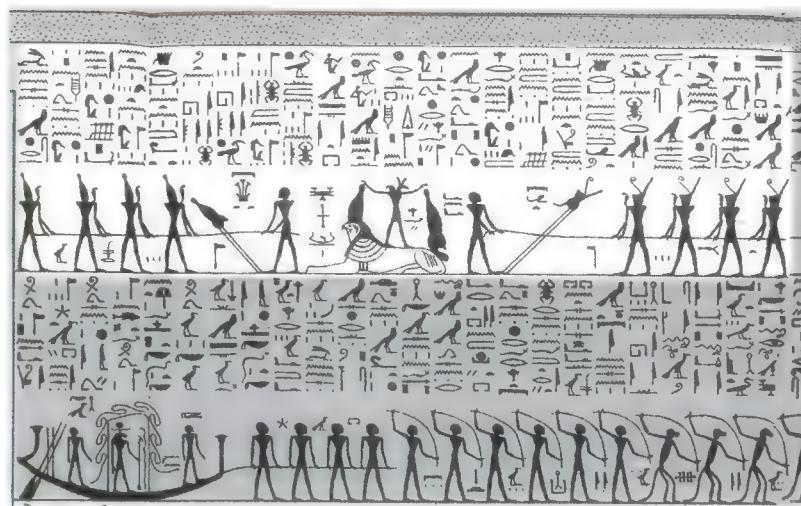
sdm.sn h33 Ᵽ pn

when they hear this door being slammed.

TENTH

HOUR



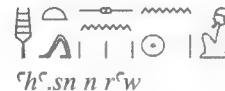
UPPER REGISTER, 61ST SCENE

In the centre of the scene, a double-headed sphinx is shown; both his heads (a falcon and a human) wear the White Crown. His name is *hrw jmy wj* (Horus who is in the boat). Beside the human head we read *‘n(‘)* (The reverse). On the back of this complex creature stands *hr(wj).fj* (His double faces), the heads of Horus and Seth on one neck. In front of the sphinx, four *ntrw rsyw* (southern gods), with the White Crown and an Uraeus as heads grasp a rope, together with the normal-headed *hrj-h3tt* (He over the front-rope). Behind, *hry-phtt* (He over the hind-rope) and four *ntrw mhtyw* (northern gods), with the Red Crown and Uraeus as heads, grasp another rope.

The text reads:



They are like this:

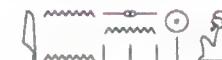


They stand up for Re.



(From the tomb of Pharaoh Ramses VI)

(At the southern gods:)



jn n.sn r'w

Re says to them:



szp(w) n.tn tpw.tn ntrw

«Receive your heads, oh gods,



ndrw n.tn m h3tt.tn

and grasp your front rope!



jhy hprw ntrw

Hail, forms of the gods,



jhy 3hw ntrw

and hail, *Akh*-spirits of the gods!



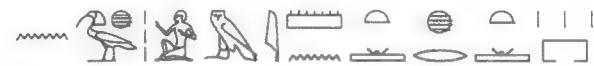
hprn.tn ntrw 3hn.tn ntrw

You have come into being, O gods, you have become an *Akh*, O gods



n hprw.j m 3t3yt

by my appearance in the Shetit,



n 3hw.j m jmnt hrt

by my magic power in (the place) "With Hidden Character"!»



(From the tomb of Pharaoh Ramses VI)

(At the sphinx:)



3h ntr pn n r'w

This god rises for Re.



qhr hrwj.jj m ntr pn

Then "His Double Faces" enters (back) into this god,



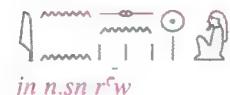
m-ht 'pp r'w hr.f

after Re has passed by him.



(From the tomb of Pharaoh Ramses VI)

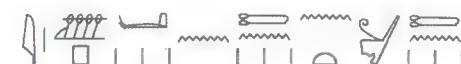
(At the northern gods:)

*jn n.sn r̄w*

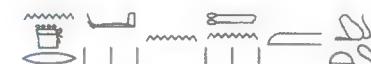
Re says to them:

*tpw.tn n.tn n̄trw*

«Your heads belong to you, oh gods!

*j řzp̄w n.tn nt.tn*

Oh receive your Red Crown(s)

*ndrw n.tn m pht*

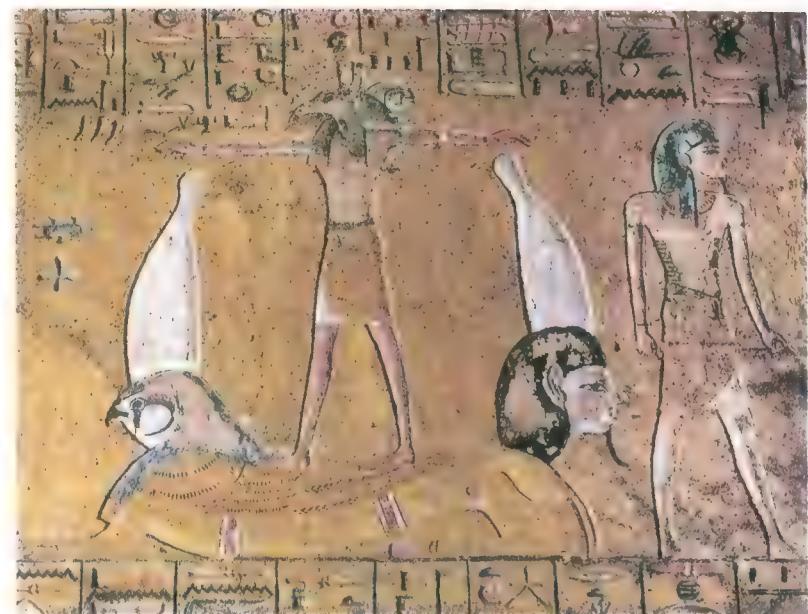
and grasp for you the back rope

*nt wj3 nj hprw jm.j*

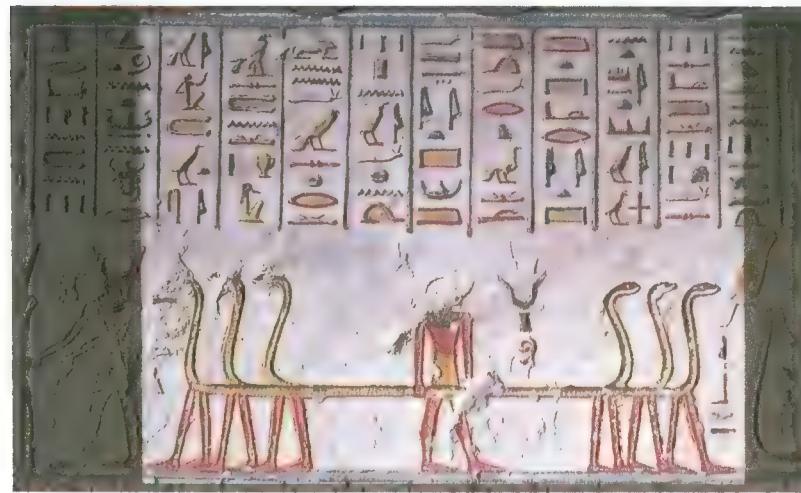
of the boat of Him who has emanated from me -

*twt js hrw stnw hr*

you really are Horus with crowned head!»



(From the tomb of Queen Tawseret)

62ND SCENE

(From the tomb of Pharaoh Ramses VI)

A six-headed serpent on twelve human legs, called *smty* (Who walks). She is held in her midst by a god without attributes, *wpw* (The divider).



wnnf m shr pn

He is like this:



jw.f hnz.f st3yt

He traverses the Shetit.



hmm.f r q3(w)-dm(w)t

and turns back at the (gate) "With high knives",



(From the tomb of Queen Tawseret)



(r) ryt nt jmnt

at the gateway of the West.



jw jmyw.s rmw tpw.sn

Those who are in it, their heads are swallowed up,



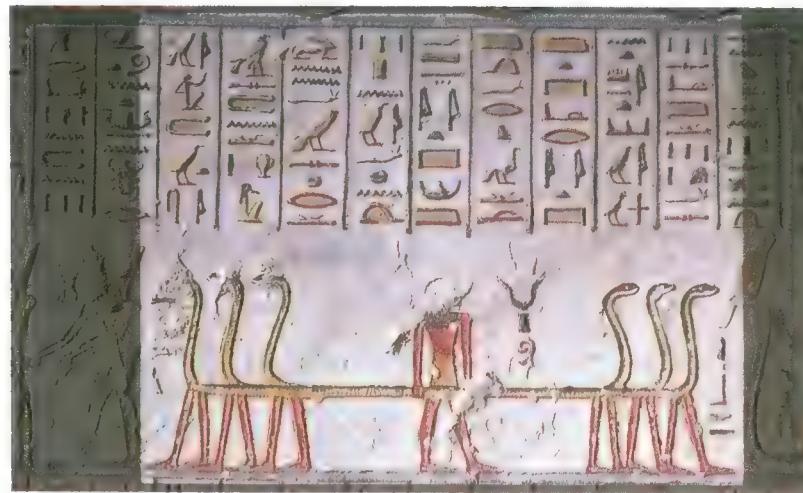
ssn.sn stj smty

when they smell the stench of Him who walks.



wpw m z3w.sw

The divider is the one who guards him.

62ND SCENE

(From the tomb of Pharaoh Ramses VI)

A six-headed serpent on twelve human legs, called *smty* (Who walks). She is held in her midst by a god without attributes, *wpw* (The divider).



wnn.f m shr pn

He is like this:



jw.f hnz.f štȝyt

He traverses the Shetit.



hmm.f r qȝ(w)-dm(w)t

and turns back at the (gate) "With high knives",



(From the tomb of Queen Tawseret)



(r) *ȝryt nt jmnt*

at the gateway of the West.



jw jmyw.s ȝmw tpw.sn

Those who are in it, their heads are swallowed up,



ssn.sn stj smty

when they smell the stench of Him who walks.



wpw m zȝw.sw

The divider is the one who guards him.

63RD SCENE

(From the tomb of Queen Tawseret)

A double serpent: The outer one with two heads, each with the White Crown; the inner one with eight human heads, a pair of human arms raised in praise at each end, and walking on 16 human legs. She is called *tpy* (With (human) heads) and held in the middle by a god without attributes: *jbt* (The catcher). The outer serpent is the *bj3(y)-t3* (Marvel of the Earth).



wnn.f m shr pn

He is like this:



h3f n wsjr

He rises for Osiris,



(From the tomb of Pharaoh Ramses VI)



sjptw n.f b3w njkw jmyw dw3t

and the *Ba*-souls of the punished ones who are in the Netherworld are assigned to him.



jw.f hnz.f st3yt

He traverses the Shetit



hmm.f r dsrt-b3w

and turns back at the (gate) with protected *Ba*-souls,



r ḥrryt nt jm̄t

at the gateway of the West.



‘q hr tpy m bj3(y)-t3

Then He with heads enters into Marvel of the Earth.



jw jmyw.s ‘mw tpw.sn

Those who are in it (the West) swallow their heads,



ssn.sn stj bj3(y)-t3

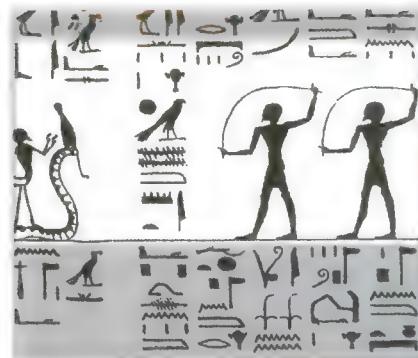
when they smell the stench of Marvel of the Earth.



jw jb3 m z3w.sw

The catcher is the one who guards him.

64TH SCENE



(From the tomb of Pharaoh Ramses VI)

Two anonymous gods, each holding a net with both hands



ntrw pw hk3yw

Those are the gods who work charms



hr r̄w-ḥrw-ḥty m jm̄t

on behalf of Re-Horakhty in the West.



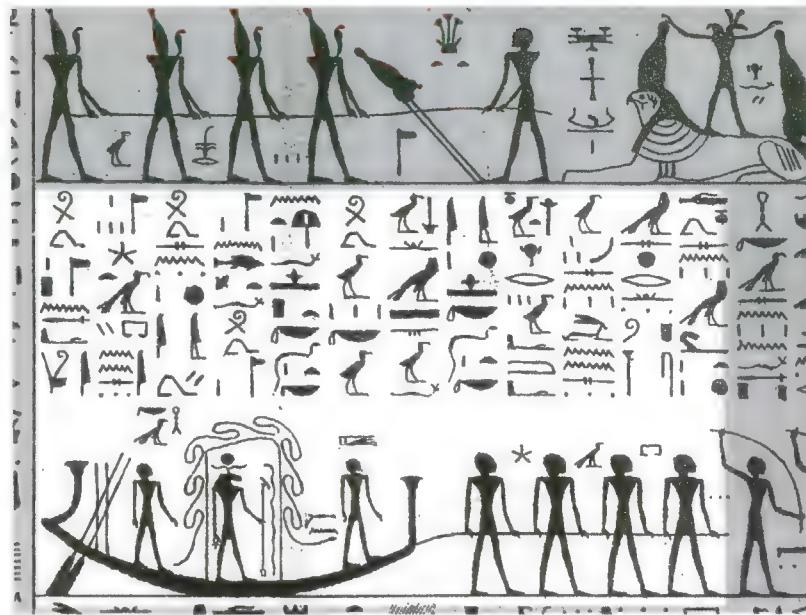
hk3w.sn ḥryw ‘m3w

Their magic is what is upon the nets



jmyw ‘m3w m ‘wj.sn

and what is in the net in their hands.

MIDDLE REGISTER, 65TH SCENE

The solar barque with *hk3w* (Magic), *jwf-r^cw* (Flesh of Re), *mhn* (Mehen) and *sj3* (Sia, Perception), towed by four *dw3tyw* (gods of the Netherworld).



st3w ntr pn '3 jn ntrw dw3tyw

This great god is towed by the gods of the Netherworld.



jn.sn st3.sn r^cw

They say when they tow Re:



jy ntr n h3t.f

«The god has come to his corpse,



st3w ntr n šwt.f

the god has been towed to his shadow.



htp.k dt.k st3w.k

You rest (in) your body, and you are towed,



wd3w m št3w.f

(you) who are whole in his mystery!



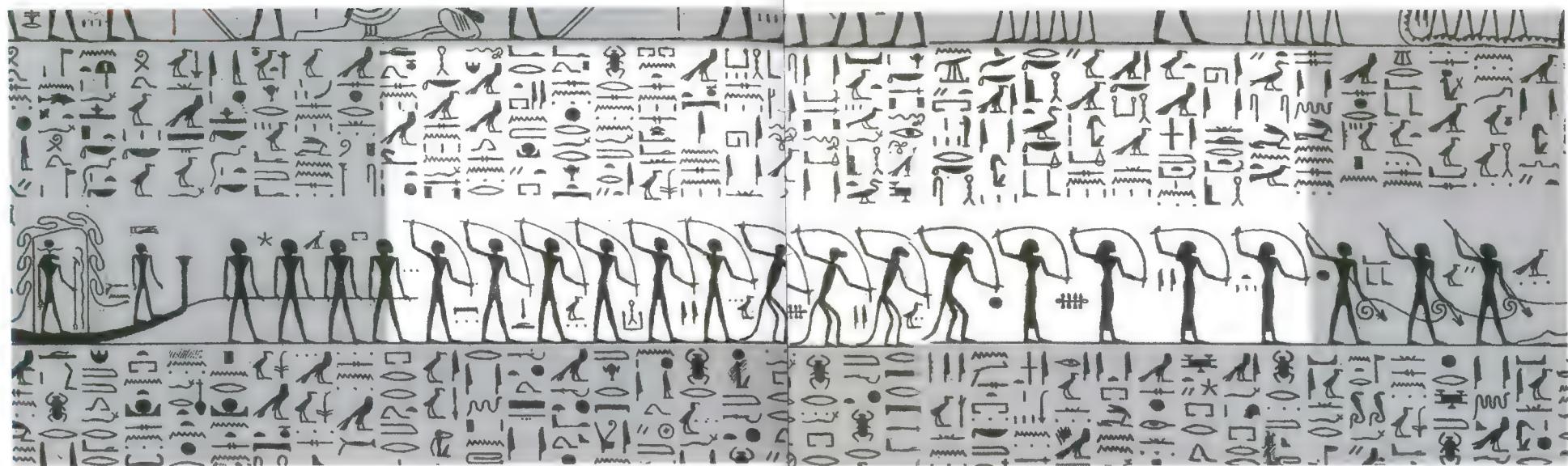
jy r^cw htp.k dt.k

Re has come that you rest (in) your body.



nd.tw hryw 'm3w.sn

Those who are over their nets protect you.»

66TH SCENE

Fourteen deities, each holding a net with both hands. The first three are the *hryw mdw* (Who command (magic) words), one with human head, the second with a double serpent head, the third with a bird's head. The next group of three, all human-headed, are called *hk3yw* (Who work charms), followed by four monkeys *z3yw r'w* (Who protect Re), and four goddesses *z3ywt r'w* (Who protect Re).



wnn.sn m shr pn

They are like this:



sqdj.sn m-h3t r'w

They navigate in front of Re,



hk3.sn n.f 3pp

they enchant Apopis on behalf of him,



hmm.sn r 'r(r)yt nt 3hty

they turn back at the gateway of Akhty.



'p.sn hr.fr hrt

They proceed with him to the sky,



hpr.sn n.f m jtrij
they manifest themselves for him on both sides,



ntsn sh^{cc}.sw m nwt
they cause him to appear in heaven (Nut).



jn.sn hk3.sn
They say, when they enchant:



jhy sbj w³yw 3pp
«You rebel! Bound is Apopis



dy dwt.f
to whom evil is done!



htmw hr.k 3pp
Destroyed is your face, Apopis,



jry w³t n nmtj
make (your) way to the slaughterer!



dsw r.k hsqw.k
Knives are against you, so that you are cut to pieces,



j3y r.k htmw.k
the old one is against you, so that you are destroyed!



bbwtyw dj.sn jm.k
They who bear spears stab you,



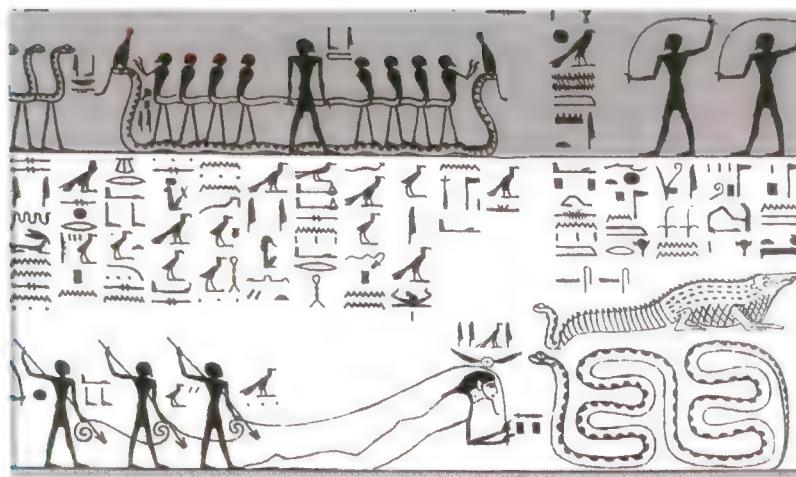
hk3.n.tw m jmjt 3.n
and we enchant you with what is in our hand.



jhy drt(w) htmj sswnt(w) ssy
Hail, driven away is the destroyed one, punished is the captive.»



(From the tomb of Pharaoh Ramses VI)

67TH SCENE

Three gods armed with spears: 'bbwtw (Those who bear spears). They grasp a rope which is held by the half-lying god *j3y* (The old one). Facing this group is the multi-coiled serpent 'pp (Apopis), with the crocodile *sss* above him.



wnn.sn m shr pn hr 'bbwt.sn

They are like this, carrying their spears.



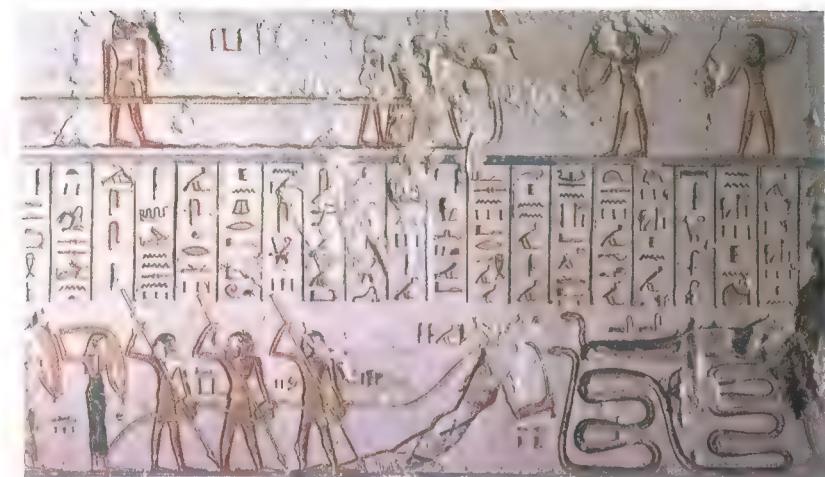
z3w.sn nw3hw j3y

They guard the rope of The old one



jwty dd.sn (j)3r hf3w pn

and they prevent this serpent from approaching



(From the tomb of Pharaoh Ramses VI)



n wj3 nj ntr '3

the barque of the great god.



'pp.sn m-h3t ntr pn m hrt

They proceed after this god in the sky.



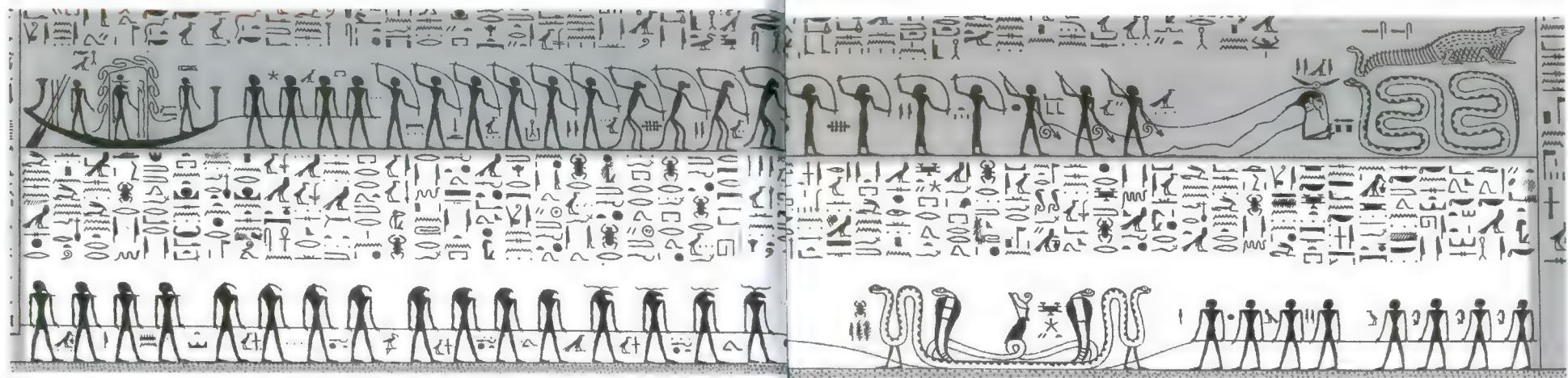
jn nn nj ntrw pw

These are the gods



'h3w hr ntr pn m nwt

who fight on behalf of this god in heaven (Nut).

LOWER REGISTER, 68TH SCENE

All figures are connected by a rope, grasping it with both hands. The first group of four are the *b3w-jmnt* (Ba-souls of the West) without attributes; four gods with heads of an ibis follow, the *jmyw-h̄t dhw̄tj* (retinue of Thot), after them four falcon-headed the *jmyw-h̄t hrw* (retinue of Horus), and four ram-headed *jmyw-h̄t r̄w* (retinue of Re). Then the rope is bound around the human legs of a double serpent, a manifestation of *hpry* (Khepri), the rejuvenated Sungod, carrying a falcon with the Double Crown: *hrw dw3ty* (Horus of the Netherworld). Behind this complex image, the rope continues and is grasped by eight gods shown facing front: *shmyw* (The powerful ones).



wnn.sn m shr pn

They are like this:



wnn nfrt m c.sn

The tow-rope is in their hand,



wnnt r rd hpry

which is (fastened) at the foot of Khepri.



hmm.f r cryt nt 3ht

When he turns back at the gateway of the horizon,



sn wh.sn nfrt tn

they loosen this rope



hr ntr pn r 3ht

from this god at the horizon.



ntsn s̄3w.sw m nwt

It is they who drag him in heaven (Nut).



nh.sn m rsyw

They live on the south wind,



srq.sn m mh̄tyw

they breathe on the north wind,



m pr̄t m r̄3 nj r̄w

on that which goes forth from the mouth of Re.



jw hrw hprj pn phrf ht št̄yt

The voice of this Khepri serpent goes round through the Shetit



m-h̄t q r̄w m h̄rt

after Re has entered the sky.



jn.sn n r̄w

They say to Re:



jy jy m-h̄t hprw.f

«(He) comes, who comes behind his manifestation,



jy r̄w m-h̄t hprw.f

Re comes behind his manifestation!



prr pr̄w m-h̄t hprw.f

(He) emerges who emerges behind his manifestation,



pr(r) r̄w m-h̄t hprw.f

Re emerges behind his manifestation!



r pt r pt 3

To heaven, to heaven, Great one!



jhy wd.n.tw hr nst.k

Hail, we place you on your throne



m nfrt jmjt db̄w.n

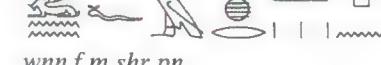
by means of the tow-rope which is in our fingers,



3t jrw m št̄yt

with an important function in the Shetit!»

(The Khepri serpent:)



wnn.f m shr pn

He is like this:



(From the tomb of Pharaoh Ramses VI?)



(From the tomb of Pharaoh Ramses VI?)



hrw dw3ty prj.f jm.f tp

Horus of the Netherworld emerges first out of him,



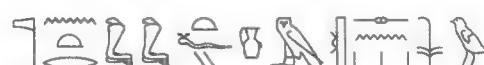
prr hprw m q3b(w)

and (then) the forms emerge out of the coil(s).



r`w dwj.f r ntr pn

Re calls to this god,



ntrj.ji hnm.sn.sw

and his two divine ones unite with him.



qhr hrw m hpyr

Then Horus enters (back) into the Khepri serpent,



m-ht dwj r`w r.f

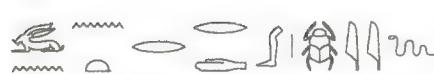
after Re has called to him.

(At the powerful ones:)



wnn nfrt m r.sn

In their hand is the tow-rope.



wnnt r rd (nj) hpyr

which is (fastened) at the foot of Khepri.



jn.sn n r`w

They say to Re:



wnw n.k w3wt st3yt

«Opened for you are the paths of the Shetit,



znw n.k 3w jmyw t3

opened for you are the doors which are in the Earth,



n b3.k htp.f nwt

for your Ba-soul that she rests in heaven (Nut)!



s3m.n.tw m 3w knzt

We guide you in the districts of Kemet (East).



jhy r.q.k j3btt

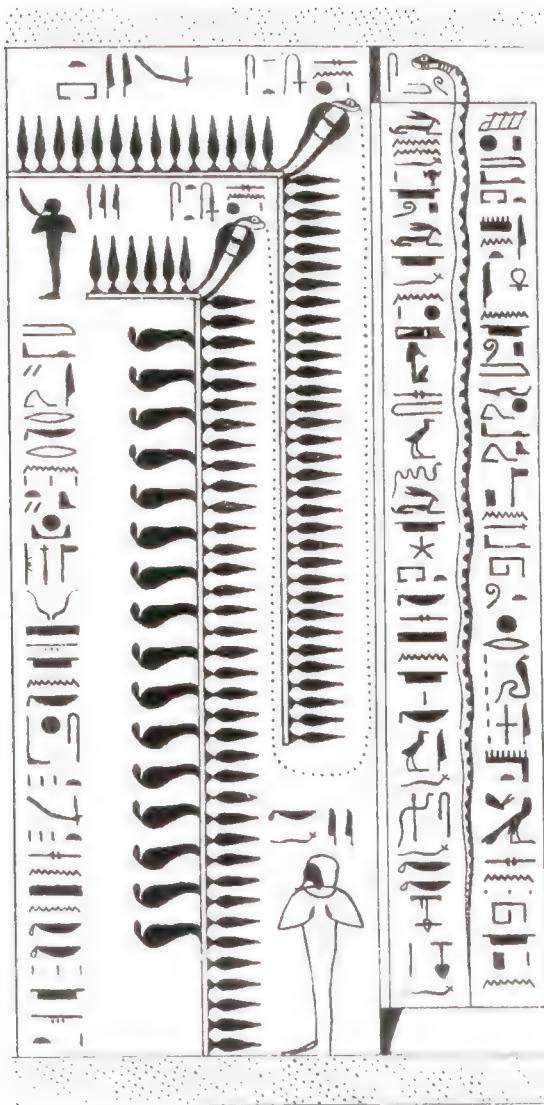
Hail, you are entering the East,



sqdj.k m jhtj mwt.k

you sail between the thighs of your mother!»

TENTH GATE



spr r sbht tn jn ntr pn 3

Arriving at this gate by this great god,



rq m sbht tn jn ntr pn 3

entering into this gate by this great god,



snsn ntr pn 3 jn ntrw jmyw.s

praising this great god by the gods who are in it.

Name of the gate:



dsryt

Holy (secluded?) one

Upper and lower Uraeus-serpents:



stt.s n rsw

She lights up for Re.

Upper guardian:



nmy qhwj(fj n rsw)

The roaring one. He bends (his) arms (for Re).

Lower guardian:



kfy

Who uncovers.

24 Uraeus-serpents:



my rk r.n hnty 3ht

«Come to us, Foremost of the horizon,



ntr 3 wpj st3w

Great god who has opened the Mysterious!



wnw n.k sbhwt dsryt

Open for you are the unapproachable gates,



znw n.k 3w st3w

unlocked for you are the mysterious doors!»

Serpent on the door:



sty

The burning one



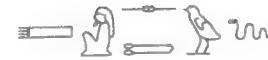
wnn.f hr 3 pn

He is upon this door,



wnf n r3w

he opens for Re.



sj3 (n) stw

Sia (says to) the burning one:



wn sb3.k n r3w

«Open your gate for Re,



zn 3.k n 3hty

unlock your door for Akhyt!



jw f shd.f kkw zm3w

He illuminates the primeval darkness,



dy.f ssp m t-jmmt

he throws light into the Hidden Space!»



htmjn 3 pw

Then this door is shut,



m-ht 3q ntr pn 3

after this great god has entered.



hwth3 j3rwt jmyw(t) sbht.tn

Then the Uraeus serpents who are in this gate wail

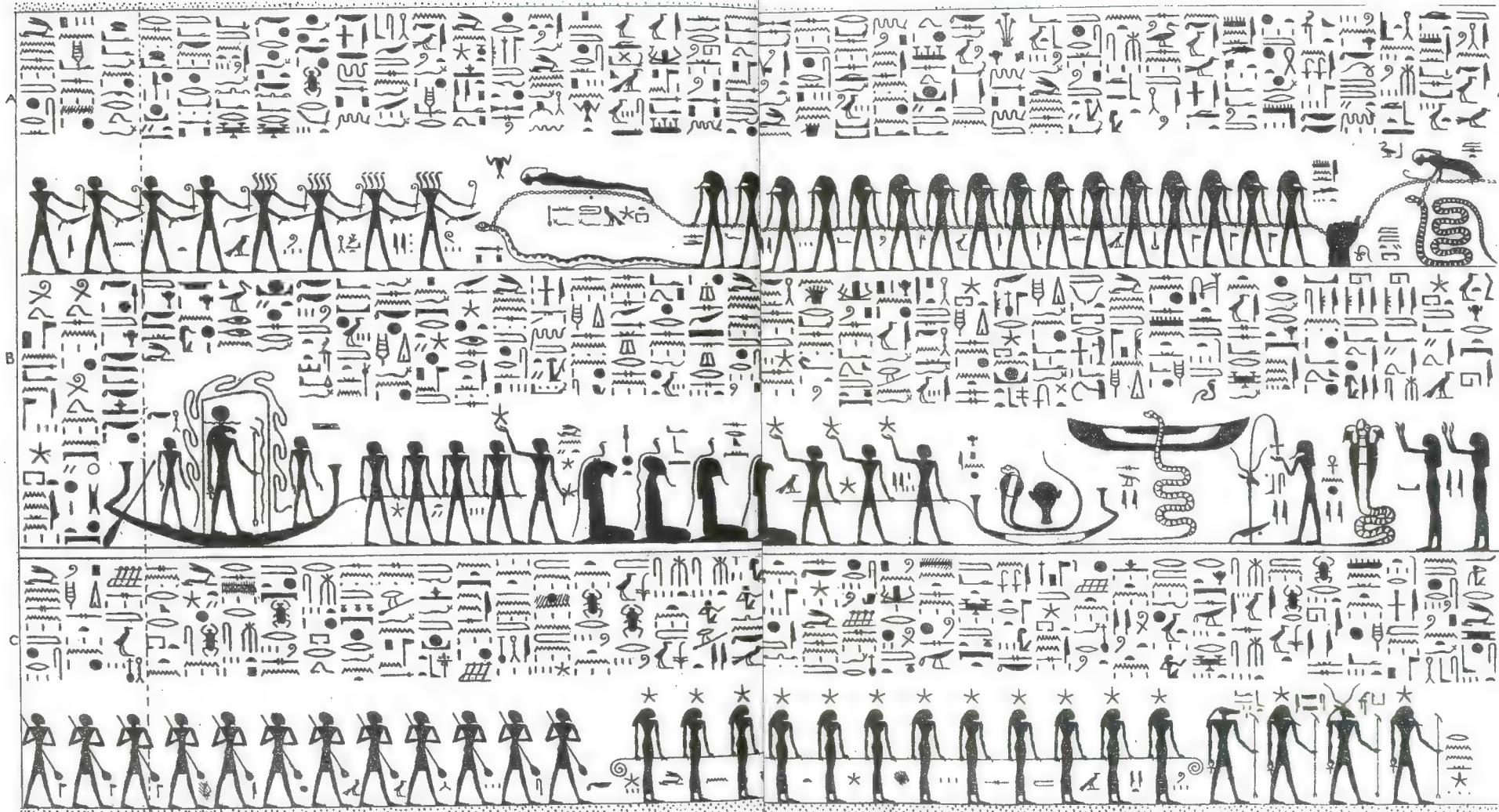


sdm.sn h33 3 pn

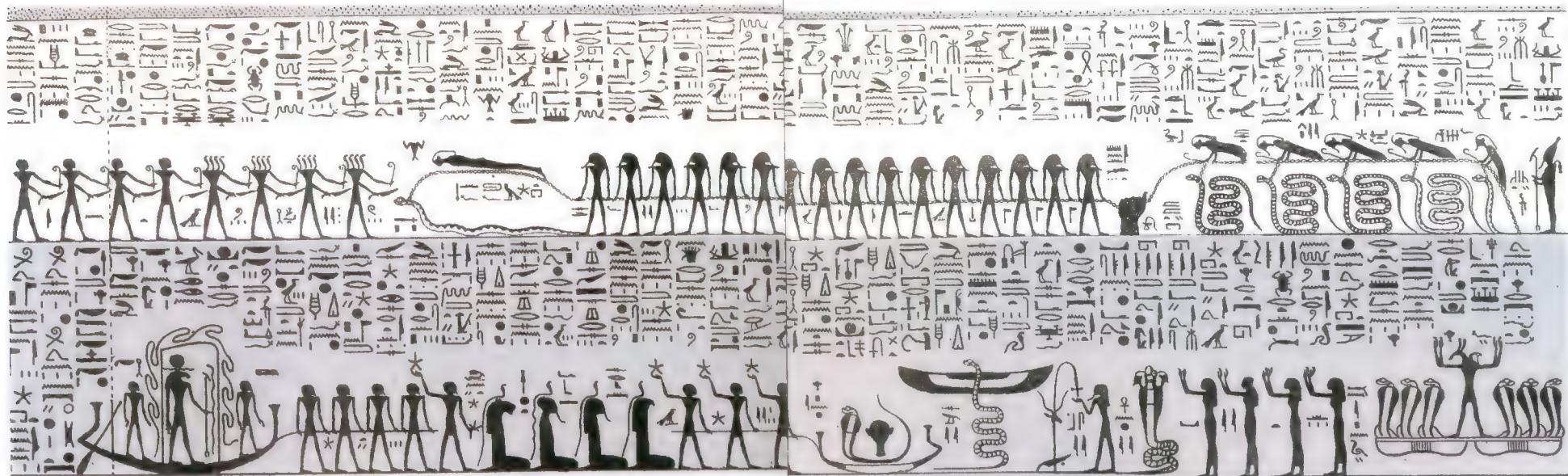
when they hear this door being slammed.

ELEVENTH

HOUR



UPPER REGISTER, 69TH SCENE



A first group of four gods, a rope in the one hand and a knife in the other: *jntjw* (The Fetterers). The next group is also armed with rope and knife, but each of the four gods has four serpent heads: *hntjw* (The Slaughterers).

Then Apopis as serpent follows, tied around his neck by a rope: *3pp hrw.f phrf m dw3t* (Apopis. His voice goes round in the Netherworld). The rope is tied by *srqt* (Selkis, the scorpion-goddess). Behind her, four gods grasp the rope: *sdfyw* (Those who enchain). Changing the direction, twelve more gods at the rope are called *ntrw d3dyw* (Gods who cut off throats). An enormous fist belongs to the *jmnw h3t* (He with hidden body).

Of the four serpents chained to the rope, the first is *w3mmtj* (Wamemti), the others are the *msw bd3t* (The children of the faint one); all are confederates of Apopis and therefore kept in check by Geb and the four children of Horus above them. A figure of Osiris Khontamenti (*hntj jmntyw*), with the White Crown and Was-sceptre, closes the register.

The text reads:



wnn.sn m shr pn

They are like this:



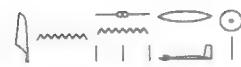
h3.sn n r3w

They raise themselves for Re



h3.f spr.f r.sn

when he appears and approaches them.



jn.sn (n) r^cw

They say to Re:



h^cj r^cw shm 3hty

«Shine forth, Re, be powerful, Akhyt!



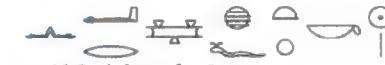
mk.n shr.n 3pp dy m jntwt.f

Behold we have overthrown Apopis, who is put into his fetters.



n (j)^cr.k r^cw r hftyw.k

You do not approach, Re, your enemy,



n (j)^cr hftyw.k r^cw

and your enemy does not approach (you), Re!



hpr dsrw.k jmy mhn

Your safety is established, you who are in Mehen,



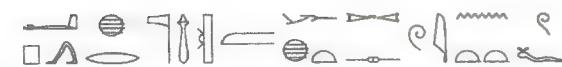
3pp hsbw m snff

while Apopis is smashed in his blood.»



njktw.f r^cw h^cw r wnwt htpy(t)

He is punished, while Re stops at the hour of rest.



'phr ntr 3 m-h^ct tzw jntwt.f

Then the great god passes on, after his fetters have been bound.

(At Apopis:)



wnn h^csw pn m shr pn

This serpent is like this:



(jn)srqt wdj q^csw.f

It is Selkis who puts on his fetters.



jw wj^c ntr pn 3 3jj.f

When the boat of this great god runs aground



r h^cw pn (nj) 3pp

in the neighbourhood of Apopis here.



n^c ntr pn 3 m-h^ct tzw jntwt.f

This great god proceeds after his fetters have been bound.

(The gods at the rope:)



wnn.sn m shr pn

They are like this:



(From the tomb of Pharaoh Ramses VI)



ndrj.sn sdfw dwy pw

they grasp the chain of that evil one.



jn.sn n r'w

They say to Re:



n'j r'w s3s 3h3ty

«Proceed, o Re, go ahead, Akhyt!»



mk zfw dy(w) m nh3-hr

Behold, knives are planted in the Terrible of face.



'3pp m 'bwt,f

Apopis is in his bonds!»



Upper Register, 69th Scene

(Geb and the sons of Horus:)



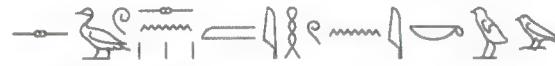
wnn.sn m sh3r pn

They are like this,



m z3wt nt msw bd3t

guarding the children of the faint one.



z3w.sn m jh njkw

They guard (them) with the punishing rope,



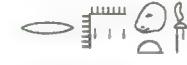
jmj drt jmnw-h3t

which is in the hand of Him with hidden body.



ddtw mtw m snwt,f

Ropes are fastened around him



r sbht hnty-jmntyw

at the gate of Khontamenti.



jn nn (nj) ntrw

These gods say:



kkw n hr.k w3mmmtj

«Darkness to your face, Wamenti,



htm(w) n.tn msw bd3t

destruction for you, children of the faint one!



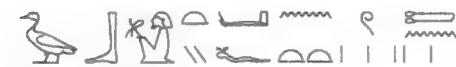
drt jmn(w) dj.s qwt.tn

The hand of the Hidden one causes your evil



m jh njkw jm.f

by means of the rope by which he is punished.



Gbb z3w.f nttw.tn

Geb, he guards your fetters,



msw q3sw dj.sn.tn (n) jhw

and the children of the chains deliver you to weakness.



z3w.tn m sjp(w) nj hnty jmmtj(w)

Beware you before condemnation by Khontamenti!»



wnn.sn m sh3r pn

They are like this:



wdn.sn q3sw msw bd3t

They weigh down the **rope/chains** (for) the children of the faint one,



jw wj3 (nj) ntr c3 s3j.f

when the boat of the great god runs aground



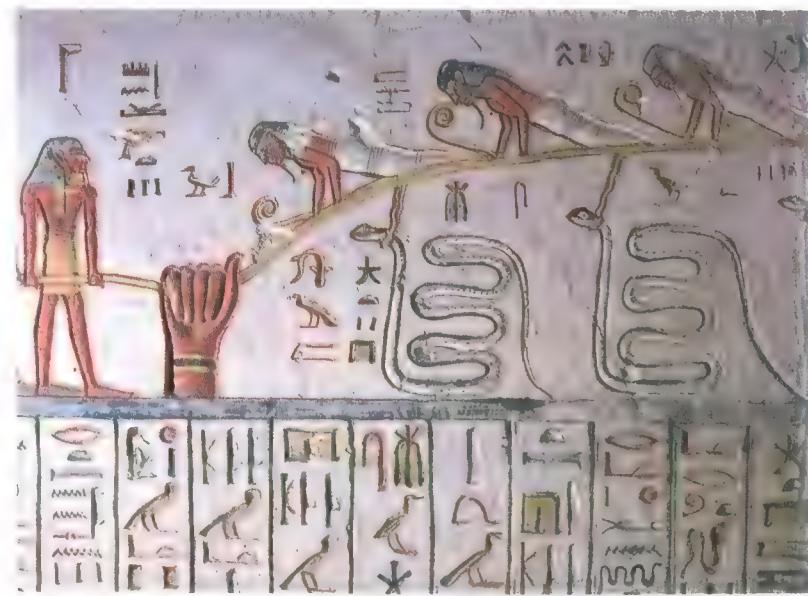
r h3w pn (nj) c3pp

at this neighbourhood of Apopis.

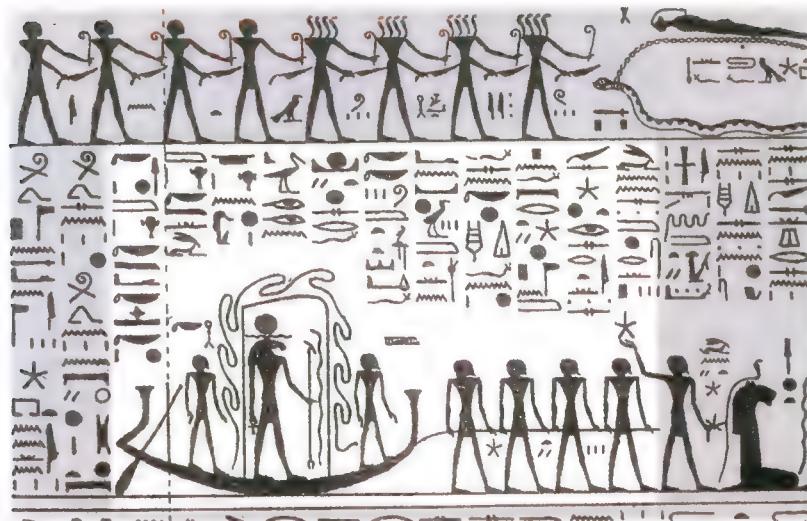


n3f m-h3t wdtjw nttw.sn

He proceeds after their chains have been fettered.



(From the tomb of Pharaoh Ramses VI)

MIDDLE REGISTER, 70TH SCENE

(Solar barque and towing gods)

st³w ntr pn c³ jn ntrw dw³t(yw)

This great god is towed by the gods of the Netherworld.

jn.sn st³.sn r³w

They say when they tow Re:

st³.n n pt st³.n n pt

«We tow towards heaven, we tow towards heaven,

šmsj.n r³w n nwt

we follow Re towards Nut!

shm.k r³w m hr.k

You are powerful, Re, by your face,

‘3.k htp.k r³w m hr.k št3

you are great, when you rest, Re, in your mysterious face!

wnw hr nj r³w

Open is the face of Re,



b3kw jrtj nj 3hty

brilliant are the eyes of Akhty,



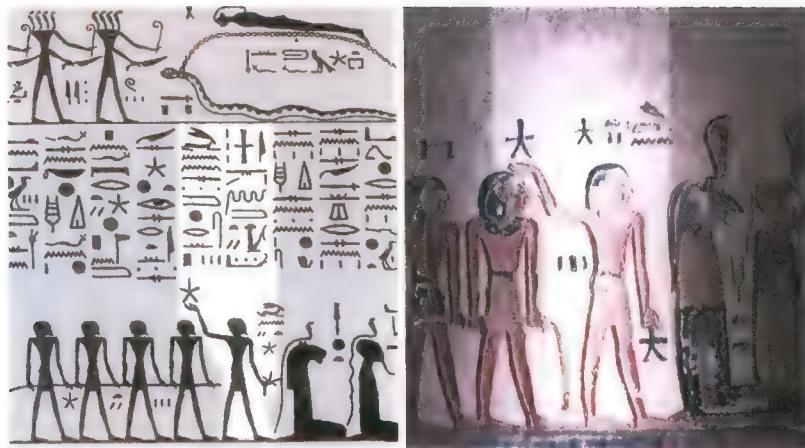
hsrf kkw m jmnn

that he chases away the darkness in the West,



djf ndw m hdt n,f snkw

that he spreads splendour through (the eye) which illuminates for him the obscurity.»

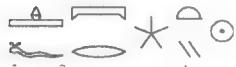
71ST SCENE

A single god carrying in each hand a star, his hind arm is raised: *wnwtj* (Who belongs to the hour).



h̄f n r̄w

He attends on Re,



htp.f pt r wnwtj

when he goes to rest in heaven at the hour-god.



ntr pn m s̄mw.s(w)

This god is it who guides him,



wnwt jrj.s jryt.s

while the hour does her duty.

72TH SCENE

Four kneeling mummiform gods, all with an Uraeus upon the head: *shmt* Sakhmet (head of a lioness) - *ḥbš* Who drowns (head of Ptah) - *srqw* Who breathes (human head with divine beard) - *ḥrw* Horus (falcon's head)



wnn.sn m shr pn

They are like this:



jmyw t3 m z33w.sn

Those in the Earth (serpents) are watching them.



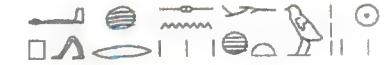
h̄f..sn n r̄w

They attend on Re,



hmzj.sn s̄mw 3 hr.sn

and they sit down, while the great image is among them.



phr.sn ḥrw r̄w

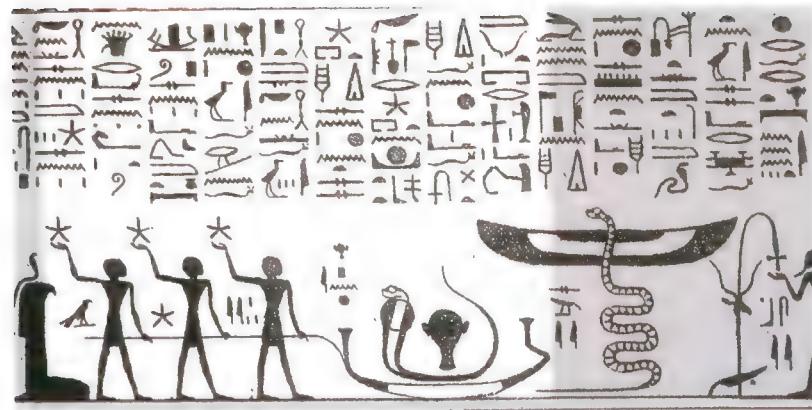
Then they proceed behind Re,



hr s̄mw 3t3 hr.sn

carrying the mysterious image which is among them.

73RD SCENE



Three gods grasping a rope with one hand and carrying a star with the raised other hand: *sb3yw* Star-gods. The rope is towing a boat in which an Uraeus-serpent carries the face of the sungod, shown in frontal view: *hr pw nj r̄w* This is the face of Re (Variant: *nj jtn* of the disc).



wnn.sn m shr pn

They are like this:



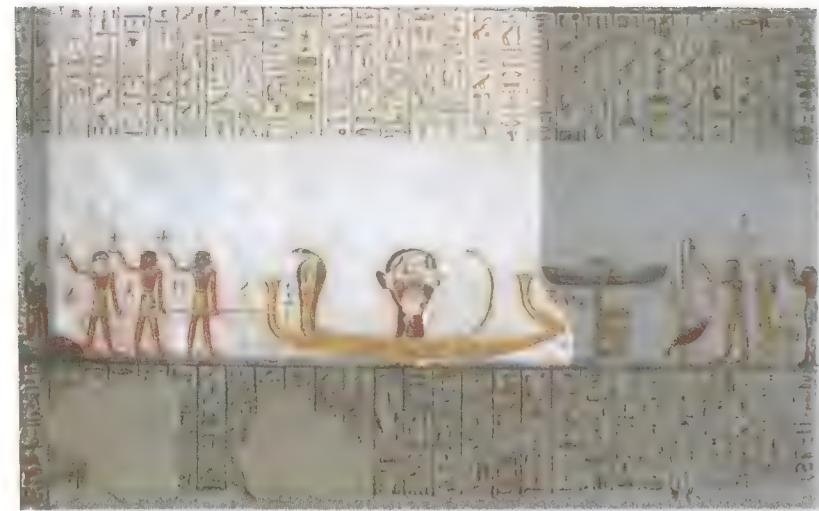
hkn.sn m sb3w.sn

They praise with their stars,



ndrj.sn h̄3t (nt) wj3 pn

they grasp the front rope of this barque,



(From the tomb of Pharaoh Ramses VI)



sn ̄qw m nwt

when they have entered heaven (Nut).



hr pw nj r̄w

This is the face of Re,



jw.f hn̄j.f hpt m t̄

when he sails along in the Earth.

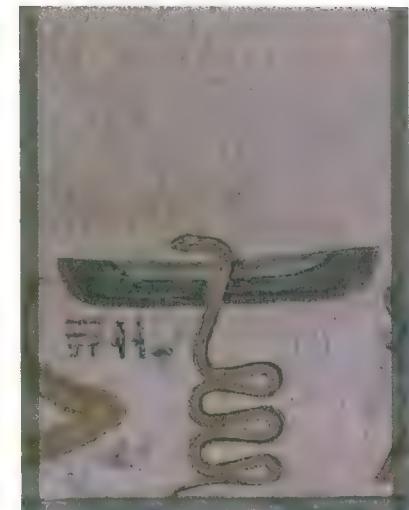


hkn n.f jmyw dw̄3t

Those who are in the Netherworld are praising it.



From the Corridor to the Osireion, in Abydos

74TH SCENE

(From the tomb of Pharaoh Ramses VI)

A winged serpent: *sšmyt* “She who conducts”, with the text



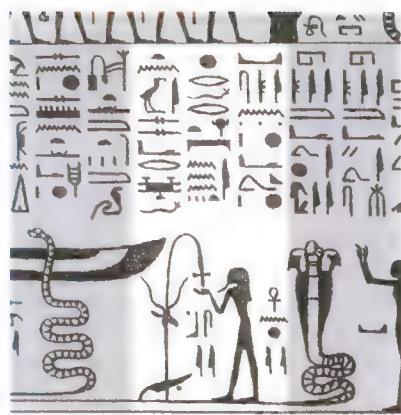
šh.s n r'w
She attends on Re.



nts sšm(t) ntr pn '3
It is she who conducts this great god



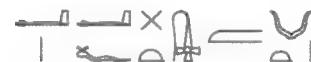
r sb3 nj 3ht j3btt
to the gate of the eastern horizon.

75TH SCENE

A torch, a bull's head and a knife are combined with a pole. A god lifts up both hands to the torch: *bsy* (The flaming one), with the text



h̄f n r̄w
He attends on Re.



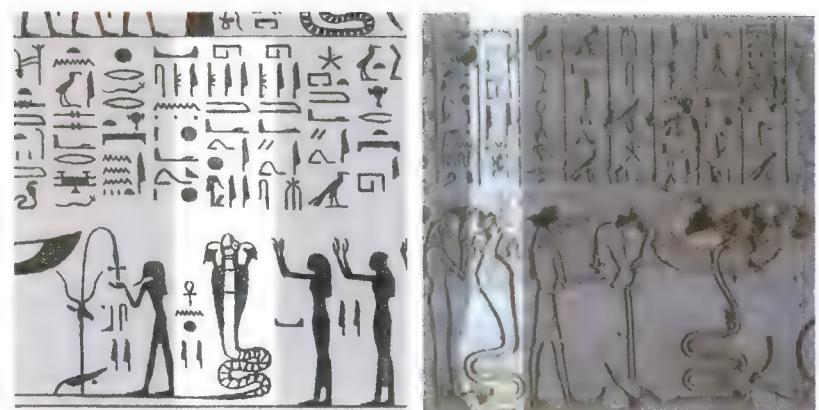
dd.f sdt m wpt
When he puts fire into the (bull's) horn,



prj ds jmj ḥ̄b̄w
the knife emerges which is in the hand of the fighter



wnn m šms(w) (nj) ntr pn
who is in the retinue of this god.

76TH SCENE

From the Corridor to the Osireion, in Abydos

An Uraeus-serpent whose head is flanked by two human heads: *nh̄y* (The living one), with the text



h̄s n r̄w
She attends on Re.



smntw ḥ̄w z̄stw m rnpwt m j̄rt tn
A lifetime is established and noted down in years on this Uraeus serpent.



jw.s s(j)̄r.s hr.f r hrt
She approaches him (Re) up to the sky.

77TH SCENE

From the Osireion in Abydos

Four goddesses, their arms raised in adoration: *dwywt* (Those who call), with the text



jn.sn dwj.sn r'w m 'p(w) r'w
They say when calling Re, when Re passes by:



jhy my hy
«Hail, do come, oh child!»



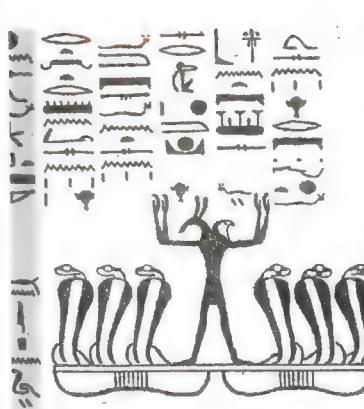
jhy msw dw3t
Hail, do come, whom the Netherworld has (re)born!



my 3tw hrt
Come, who sets foot (into) the sky!



jhy hprt(j) r'w
Hail, you are transformed, oh Re!»

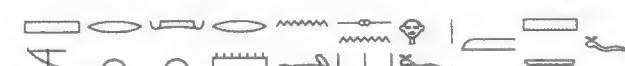
78TH SCENE

From the Osireion in Abydos

A double axe with three Uraeus-serpents on each side. Between them a god with the double head of Horus and Seth raises four arms in adoration: *hrwj.fj* (His two faces)



mhn pw nj j'rwt hnz.f dw3t
This is the Mehen of Uraeus-serpents, he traverses the Netherworld.



smrwt rmnj.sn hrwj.fj m s3tw.f
The axes, they carry His two faces as his (Re's) mystery.



ntsн srw r'w
It is they who announce Re



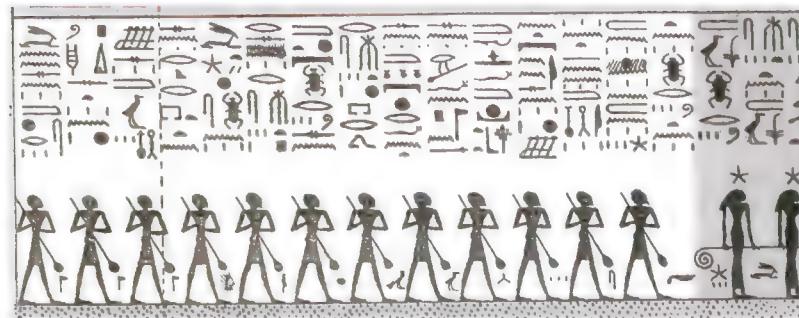
m 3ht j3b(tt) nt pt
in the eastern horizon of heaven.



s3s.sn hrt m-htf
They travel (in) the sky after him.



(From the tomb of Pharaoh Ramses VI)

LOWER REGISTER, 79TH SCENE

Twelve gods with oars in their hands: *ntrw jhmw sk* "Gods who know no decay".



wnn.sn m shr pn

They are like this:



chc.sn n r'w

They attend on Re.



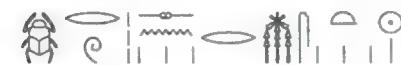
szp.sn mjhw.sn r qrrt tn wnwjt

They receive their oars at this cavern of the hour



hpr.sn r.sn r mswt r'w m nwt

They transform for the (re)birth of Re in heaven (Nut).



hprw.sn r mswt r'w

They transform at the (re)birth of Re,



prj.sn m nww hr.f

and they emerge with him from Nun.



ntsn hnnw ntr pn '3

It is they who row this great god.



m-ht htp.f m 3ht j3btt nt pt

after he rests in the eastern horizon of heaven.



jn n.sn r'w

Re says to them:



szpw n.tn mjhw.tn

«Receive for you your oars



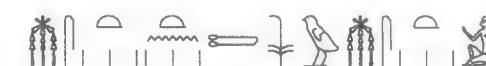
htpw n.tn sb3w.tn

and take a rest (in) your stars!



hprw.tn swt hprw.j

your transformation is verily my transformation,



mswt.tn swt mswt.j

your (re)birth is verily my (re)birth!



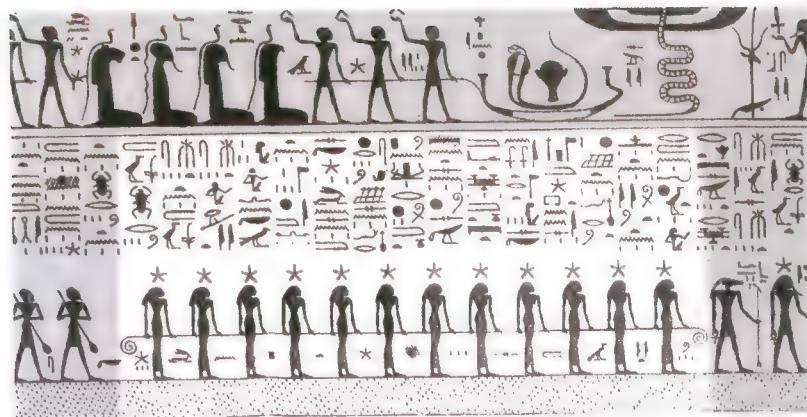
hnyt.j n nk (read: sk).tn

My oarsmen, you shall not decay,



ntrw jhmw sk

oh you gods, who know no decay!»

80TH SCENE

Twelve goddesses, all with a star above their head: They grasp a rope with their hands and are identified as *wnwwt st3ywt* (The hour(-goddesse)s who tow).



wnn.sn m shr pn

They are like this:



szp.sn nfrt n(t) wj3

They receive the **towing/tow rope** of the barque,



r st3 r'w m nwt

to tow Re in heaven (Nut).

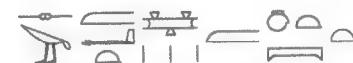


ntsn st3w r'w

They are those who tow Re



(From the alabaster sarcophagus of Pharaoh Seti I)



s3mw (m) mtnw m nwt

and who guide (him) on the ways in heaven (Nut).



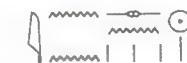
jn nn (nj) ntrwt

It is these goddesses,



s3mw ntr pn '3 m dw3t

who guide this great god (also) in the Netherworld.



jn n.sn r'w

Re says to them:



szp.tn nfrt htp.tn

«May you receive the towing rope, that you may be satisfied!



st3y.tn r.tn htw.j r hrt

May you tow my retinue to the sky,



s3m.tn.wj r w3wt.tn

may you guide me to your paths!



mswt.j swt mswt.tn

My (re)birth is verily your (re)birth,



hprw.j) swt hprw.tn

my transformation is verily your transformation!



jhy smn.tn 'h'w

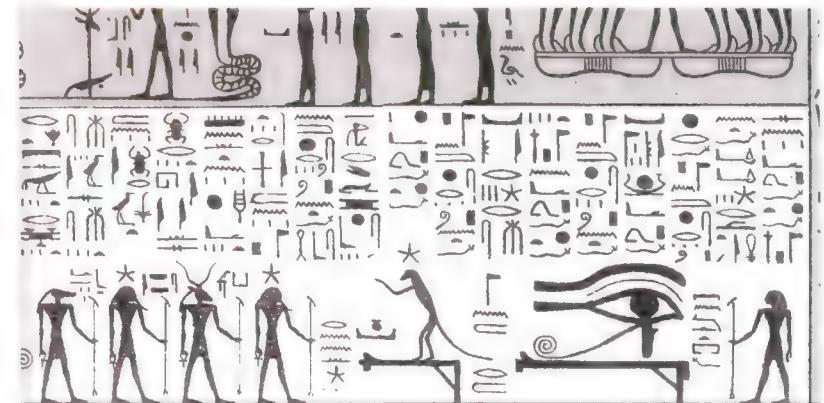
Hail, you establish the lifetime,



dj.tn rnpwt r jmjt.tn

you offer years as much as you have!

81ST SCENE



Seven deities with individual texts. The first four all carry a *Was*-sceptre.

The first is crocodile-headed and called *b'ntj* (He with a neck?), with the short text



ntr pn m shr pn

This god is like this.



ntf sbhw r wn sbhwt (n) r'w

It is he who cries that the gates do open (for) Re.



He passes with him.

The next is human-headed, with a star above his head: *zšš(j)* (The rattling one).



ntr pn m shr pn

This god is like this.



ntf dwjw r sb3w r mswt ntr pn

It is he who calls to the stars at the (re)birth of this great god.



'p.f hft (read: *hr.f*)

He passes with him.

The next is bull-headed: *k3 jmnn* “Bull of the West”:



ntr pn m shr pn

This god is like this.



ntf dwjw ntrw wj3-r'w

It is he who calls (to) the gods of the solar barque.



'p.f hr.f

He passes with him.

The fourth is again human-headed, with a star above his head: *rnn sb3w* “Who nurses the stars”.



ntr pn m shr pn

This god is like this.



ntf ddw sb3w r dmjw.sn

It is he who puts the stars at their places.



'p.f hr ntr pn

He passes with this great god.

A monkey upon a standard follows, in opposite direction: *nttj* (He from the nethersky).



hkn.f n r'w

He praises for Re,



jrj.f hnw n 3hty

he makes jubilation for Akhty.

The next group shows an *Udjat-eye* on a standard: *ntrt* (The divine eye).



jrt pw nt r'w

This is the eye of Re.



From the tomb
of Ramses VI



ntr pn htp.f hr.s

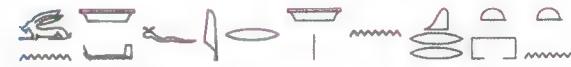
This god is satisfied with it.



htps st.s m wjs

when it takes its place in the barque.

The last god is standing in opposite direction and holding a *Was*-sceptre:
hrj nst.f (Who is upon his throne).



wnf jrj 3 nj qrrt.tn

He opens, the doorkeeper of this cavern.



mn.f m st.f

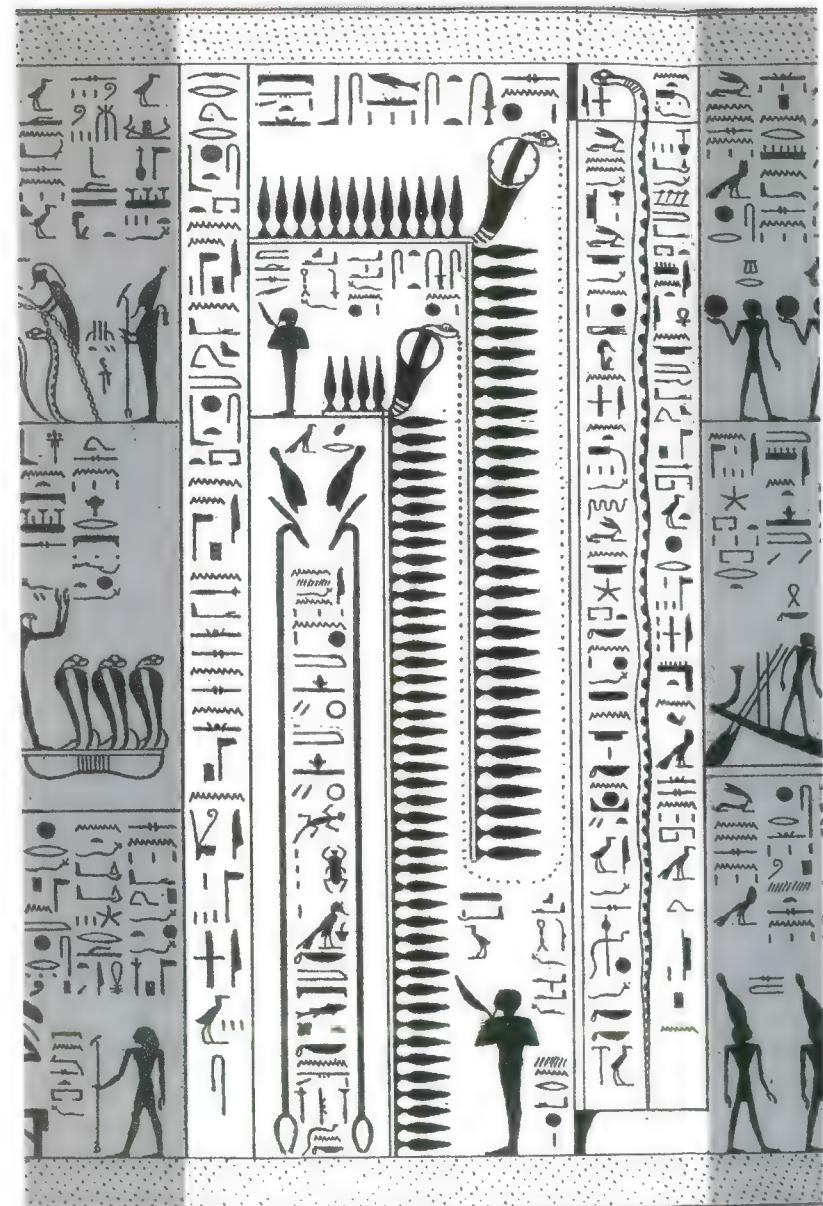
He remains at his place,



nn 3pp.f hr r'w

he will not pass on with Re.

ELEVENTH GATE





spr r sbht tn jn ntr pn 3

Arriving at this gate by this great god,



q m sbht tn jn ntr pn 3

entering into this gate by this great god,



snsn ntr pn 3 jn ntrw jmyw.s

praising this great god by the gods who are in it.

Name of the gate:



st3t bw

With mysterious initiation

Upper and lower Uraeus-serpents:



stt.s n r'w

She lights up for Re.

Upper guardian:



mds q'h.f(j) 'wj.f n r'w

The Violent (one?). He bends his arms for Re.

Lower guardian:



q'h.f(j) 'wj.f n r'w

He who cuts down. He bends his arms for Re.

Was-sceptre with falcon's head:



hrw

Horus

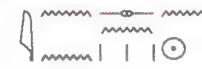
Was-sceptre with human head:



wsjr

Osiris

Between the sceptres:



jn.sn n r'w

They say to Re:



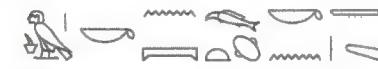
m htp zp 2 r'w

«In peace, in peace, o Re!



m htp zp 2 's3w hprw

In peace, in peace, you who are rich in forms!



b3.k n pt h3t.k n t3

Your Ba-soul belongs to heaven, your corpse to the earth,



wdn.k '3w ds.k

you who decreed (his) greatness yourself!»

The serpent upon the doorway/serpent on the door?



jmj nt f

Who is in his poison



wnn.f hr 3 pn

He is upon this door,



wn.f n r w

he opens for Re.



sj3 n jmj nt f

Sia says to Who is in his poison:



wn sb3.k n r w

«Open your gate for Re,



zn3 3.k n 3h3ty

unlock your door for Akhty!



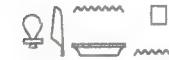
jw.f shd.f kkw zm3w

He illuminates the primeval darkness,



dy.f ssp m 3t-jmmt

he throws light into the Hidden Space!»



htmjn 3 pn

Then this door is shut,



m-h3t 3q ntr pn 3

after this great god has entered.



hw3thr ntrw jmyw sb3ti.tn

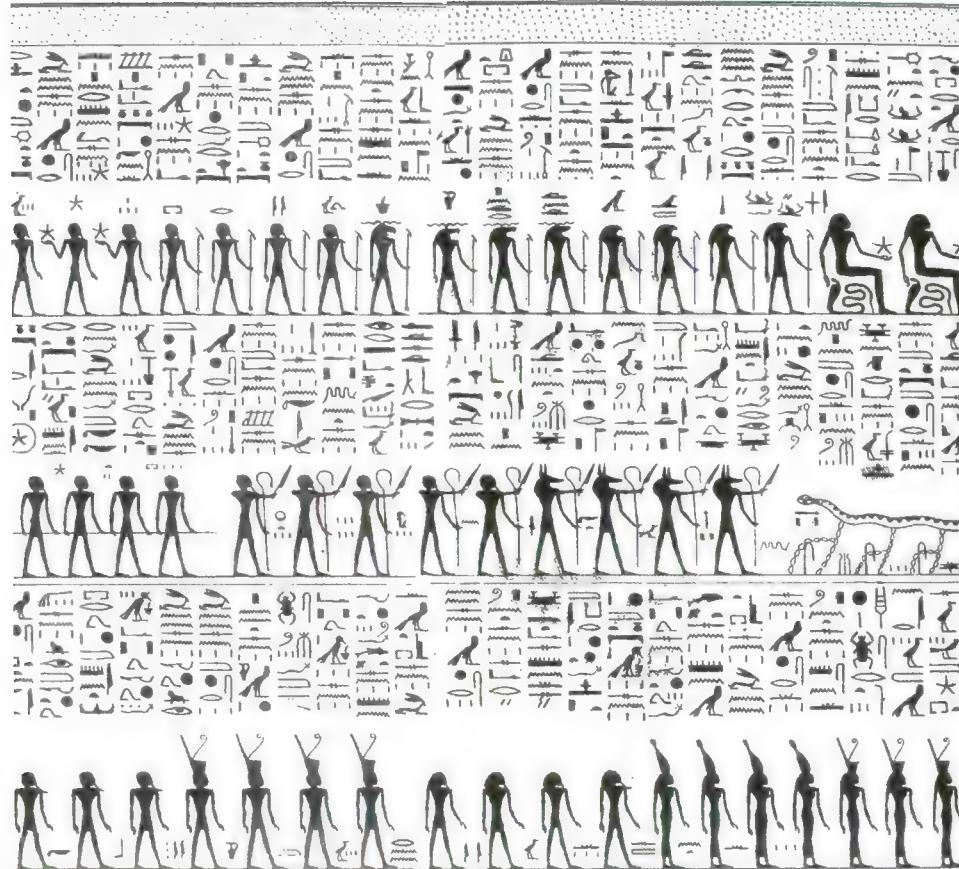
Then the gods who are in this gate wail



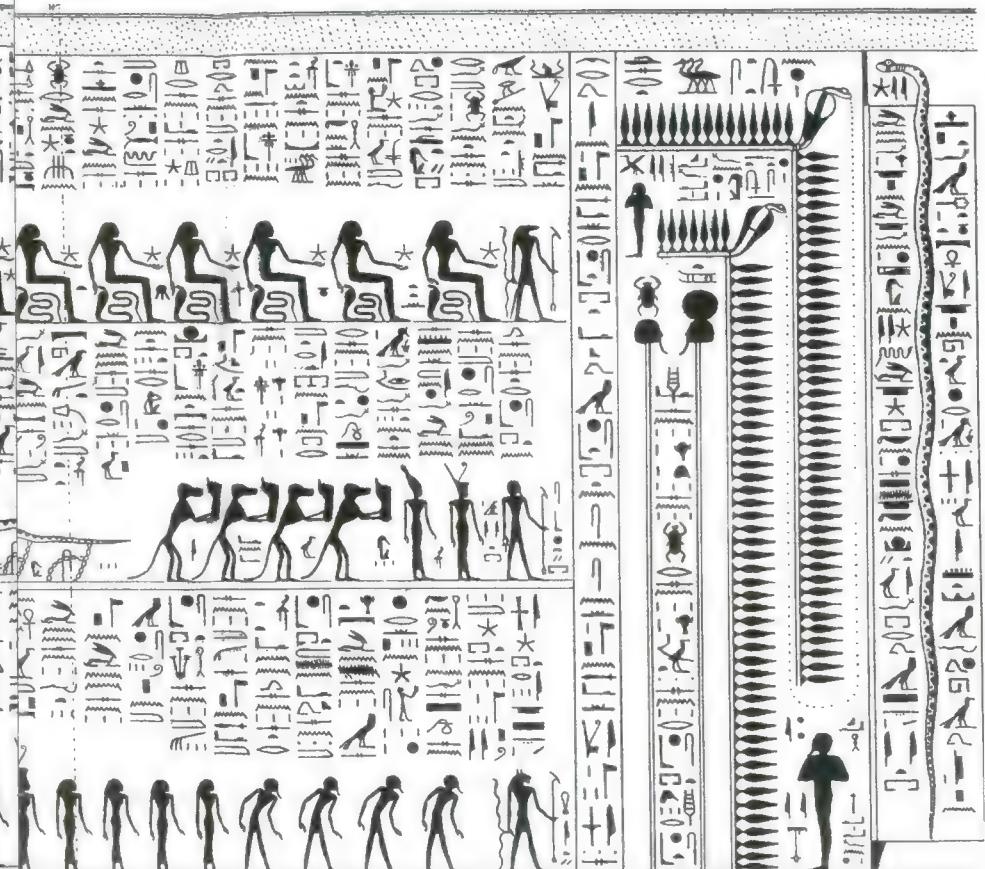
sdm.sn h33 3 pn

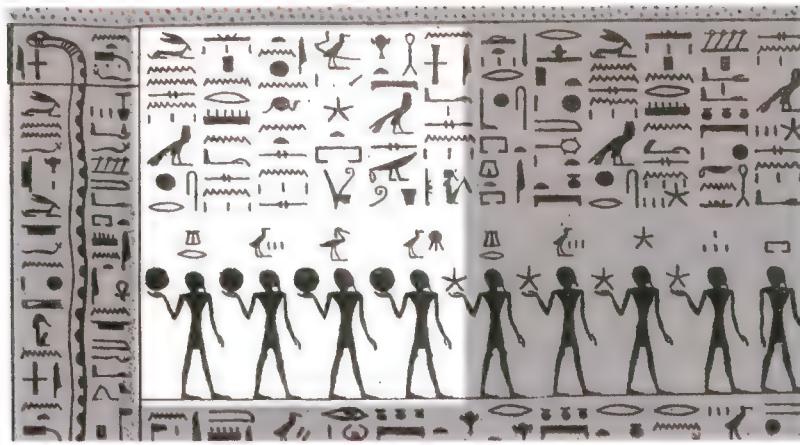
when they hear this door being slammed.

TWELFTH



HOUR



UPPER REGISTER, 82ND SCENE

Four gods carrying a disc with one hand: *hryw (j)3hw* (Those who carry radiance).



wnn.sn m shr pn

They are like this:



rmnj.sn jtn nj r'w

They carry the sun disc of Re.



ntsn zm3w dw3t n hrt

It is they who unite the Netherworld with the sky



m s3mw pn jmj c.sn

by means of this image which is in their hand,



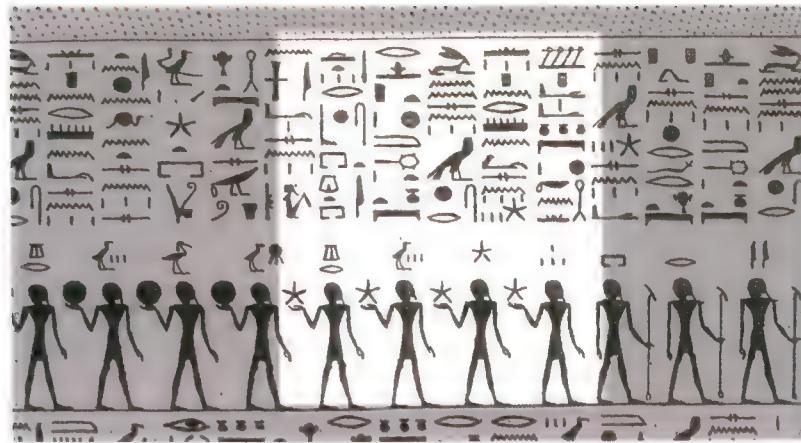
z3w mwdwt r sbht jgrt

and who guard matters at the gate of the Realm of the dead (*jgrt*)



r htp r'w m ht nwt

till Re goes to rest in the womb of Nut.

UPPER REGISTER, 83RD SCENE

Four gods carrying a star with one hand: *hryw sb3w* (Those who carry stars).



wnn.sn m shr pn

They are like this:



rmnj.sn sb3w

They carry stars.



szp 'wj nww r'w

When the arms of Nun receive Re,



hkn.sn m sb3w.sn

they make jubilation with their stars.



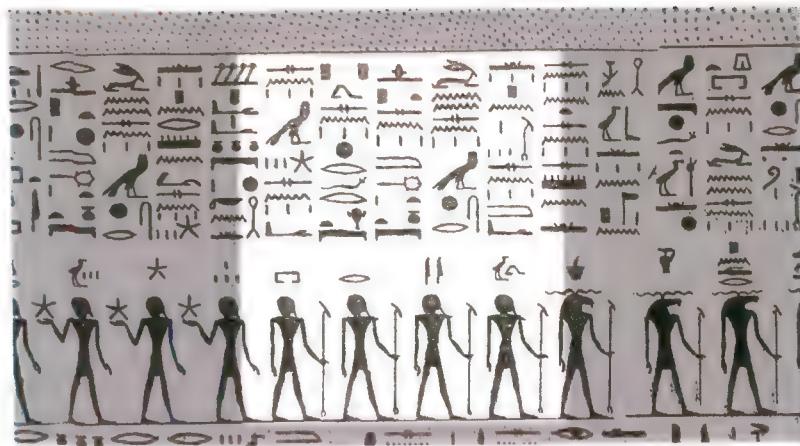
pp.sn hr fr hrt

They go with him to the sky,



htp.sn m ht nwt

they rest in the womb of Nut.

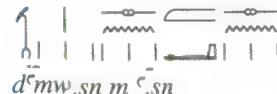
84TH SCENE

Four gods, all carrying a *Was*-sceptre (called *Djam* in the text) in one hand: *pryw* (Those who come forth).



wnn.sn m shr pn

They are like this:



d'mw.sn m c.sn

Their *Djam*-sceptres are in their hand.



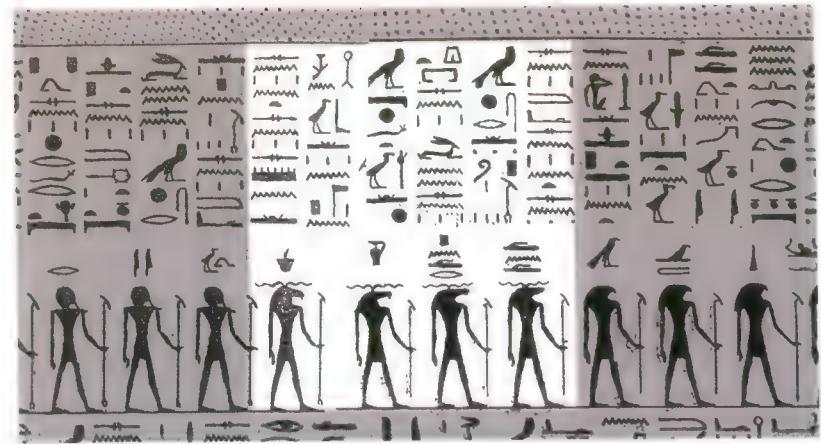
ntsn smnw hnbw n ntr pn m hrt

It is they who establish portions for this god in the sky,



hft wd r'w nst.sn

when Re assigns their seat.

85TH SCENE

Four ram-headed gods, all carrying a *Was*-sceptre in one hand: *b3* (ram) - *hnmw* (Khnum) - *pndr* ? - *dnd(n)* (Who travels about).



wnn.sn m shr pn

They are like this:



d'mw.sn m c.sn

Their *Djam*-sceptres are in their hand.



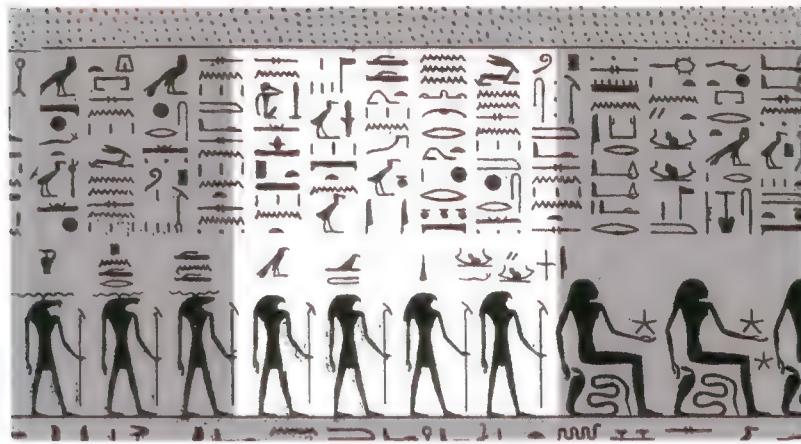
ntsn smnw htpw n ntrw jmyw pt

It is they who nourish the gods who are in heaven with offerings,



n wddt nwy n sprt r'w r nww

before the flood streams forth, before Re approaches Nun.

86TH SCENE

Four falcon-headed gods, all carrying a *Was*-sceptre in one hand: *hrw* (Horus) - *šnbtj* (Divine falcon) - *spdw* (Sopdu) - *jmj dptj.f(j)* (Who is in his two boats).



wnn.sn m shr pn

They are like this:



d'mw(.sn) m ḫ.sn

Their *Djam*-sceptres are in their hand.



ntsn smnw htpw n ntrw jmyw pt

It is they who nourish the gods who are in heaven with offerings,



n wddt nwy n sprt r'w r nww

before the floods streams forth, before Re approaches Nun.



m-ht prjt m rȝ zmȝw

after coming forth from the mouth of the Uniter.



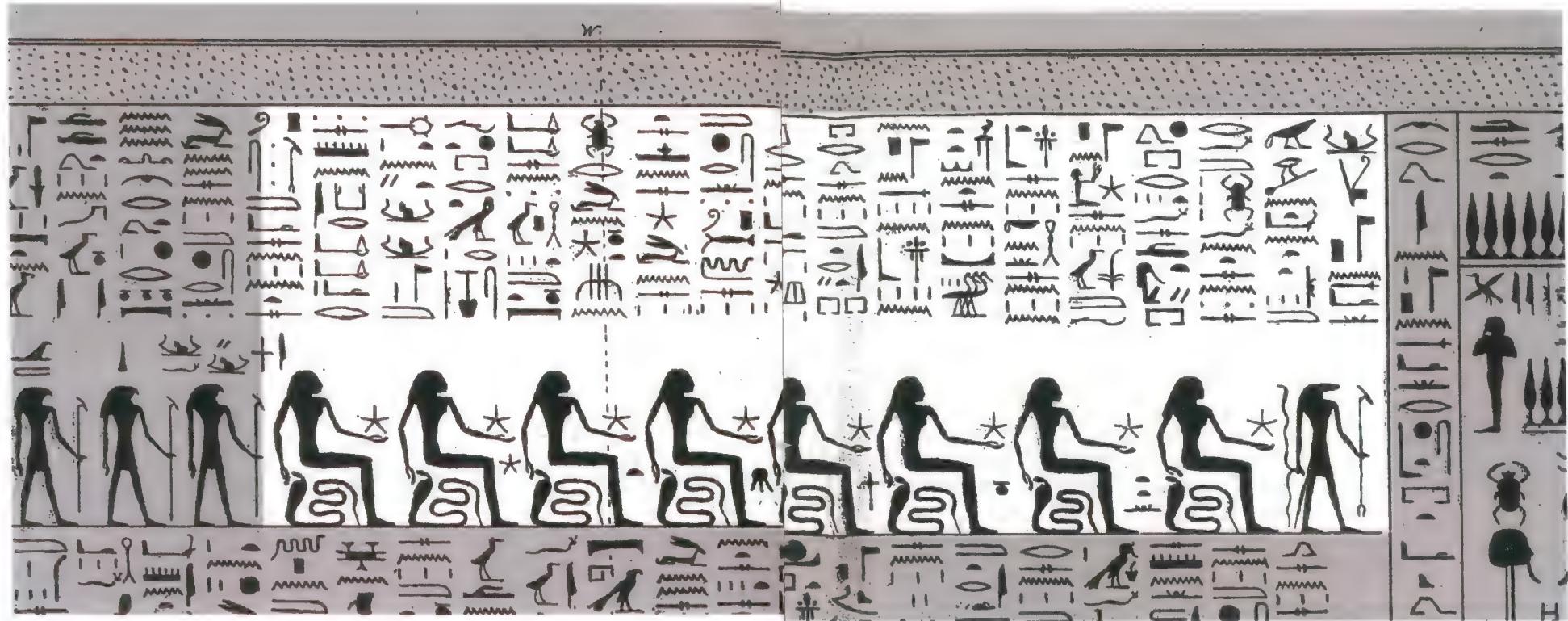
dd.sn hpwt m nwt

They cause the navigation in heaven (Nut),



hpr wnwt hnt(j) shtpn.s

when the hour before (the hour) Sehetepenes emerges.

87th SCENE

Eight goddesses enthroned on Uraeus-serpents, each holding a star in the outstretched forehand: *dw3wt ndwt* (The matutinal who greet).

They are followed by a single crocodile-headed god, holding a *Was*-sceptre and a serpent: *sbq r3* (He with a wise mouth).



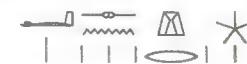
wnn.sn m shr pn

They are like this:



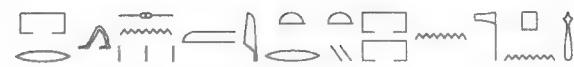
mhn.sn hr.sn

Their Mehen-serpent is under them,



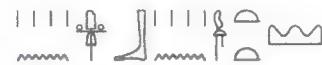
sn hr sb3w

their hand carries stars.



prj.sn m jtrtj nj ntr pn 3

They emerge on both sides of this great god,



4 n j3btt 4 n jmntt

four to the East, four to the West.



ntsn dwjw b3w j3btyw

It is they who call the eastern *Ba*-souls.



sn hkn.sn n ntr pn

They praise this god,



dw3.sn.sw m-ht prjt.f

and they adore him, after he has gone forth -



sdtj prjf m hprwf

the child, when he has gone forth in his manifestations.



ntsn s3mw hnjt nt jzt

It is they who conduct the rowing of the crew



m wj3 nj ntr pn 3

in the barque of this great god.



dwj.sn n ntr pn

They call to this god,



ndrj.sn r.sn mhn.sn

and they hold fast their Mehen-serpent.

(The god *sbq-r3:*)



'ppw hrt htw.f m shr pn

Who traverses the sky after him is like this:



jw nmtt.f r nmtt.sn

His strides correspond with their strides.



'h3.sn n ntr pn

They attend on this god,



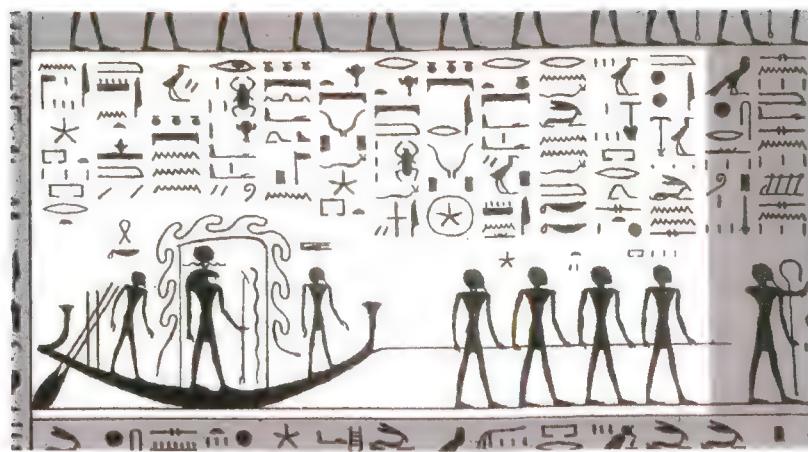
'n.sw ntr pn r sbjt tn

when this god turns himself at this gate.



prr 'h3.f r 'rryt nt jmnt

(He) goes forth and stops at the gateway of the West.

MIDDLE REGISTER, 88TH SCENE

The solar barque with *hk3w* (Magic) *jwfrw* (Flesh of Re) *mhn* (Mehen) *sj3* (Percipience) *dw3tyw* (gods of the Netherworld).



jn ntrw dw3tyw

The gods of the Netherworld say (to Re):



prj m jmnt

«Go forth from the West,



htp m jdbwj nww

take a rest on both banks of Nun,



jrj hprw hr 'wj nww

transform yourself on/in the arms of Nun!»



n 'q ntr pn hrt

This god has not (yet) entered the sky,



wpp.f dw3t r hrt

when he opens the Netherworld against the sky



m hprw.f jmj nww

by his image which is in Nun.



jr wpt dw3t r nwt

What concerns the opening of the Netherworld against heaven (Nut) -



wj pw nj jmnn rn.f

it is the arms of (the god) Imenrenef (With hidden name).



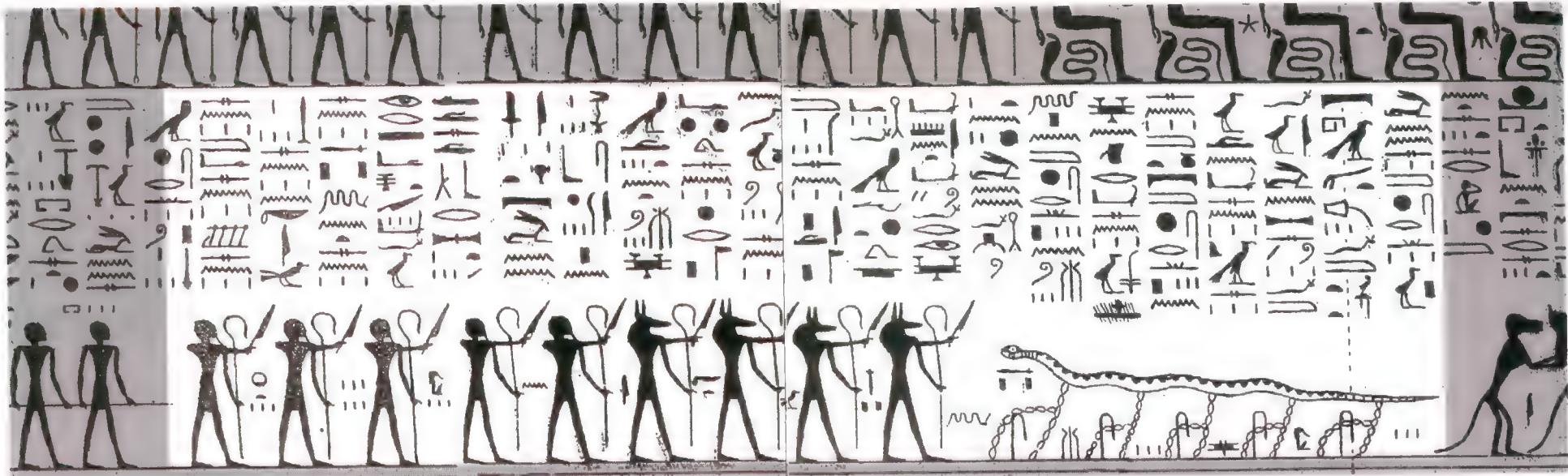
wnnf m kkw zm3w

He (himself) is in the Primeval Darkness,



prj.st r'w m jhbw

(but) when they come forth, Re is in the twilight.

89TH SCENE

Nine gods, four of them jackal-headed, all armed with a knife and a *Heqa*-sceptre.

psdt njkt ՚pp (The ennead which punishes Apopis).

In front of them, the serpent ՚pp (Apopis) is fettered to five staffs which are defined as *msw hrw* (children of Horus) (who are four in number, the fifth is probably Geb).



wnn.sn m shr pn

They are like this:



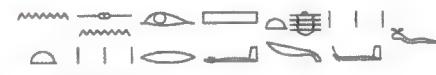
mdw.sn m ՚.sn

Their staffs are in their hand,



šzp.sn nmwt.sn njk.sn ՚pp

and they receive their knives, so that they punish Apopis.



ntsn jrrw ՚t.f

It is they who execute his slaughter,



wdd sdbw r ՚zw jmy hrt

and cause (his) damage at the sandbank which is in the sky



wnn h3w sbjw pn m drt nt msw hrw

The ropes of this rebel are in the hand of the children of Horus.



hh.sn hr ntr pn

They raise themselves to this god,



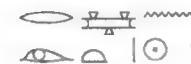
nwhw.sn m dbw.sn

while their ropes are in their fingers.



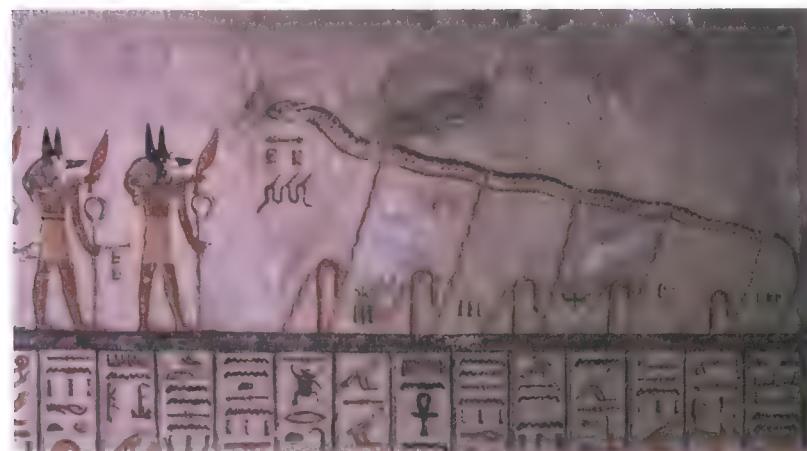
jp ntr pn h'w.f m-h3t wn jmnw wj(j)

This god inspects his limbs, after the Hidden one has opened his arms,



r jrj(t) w3t n r'w

to make the way for Re.



(From the tomb of Pharaoh Ramses VI)

(At Apopis:)



wnn h3w pn m shr pn

This serpent is like this:



jw wn tzw.f m pt

His sandbank is in heaven,



h33 mtwt.f pw m jmnn

but his venom descends in the West.

(The children of Horus:)



wnn.sn m shr pn

They are like this:



wdn.sn q3sw.f

They put on his fetters.



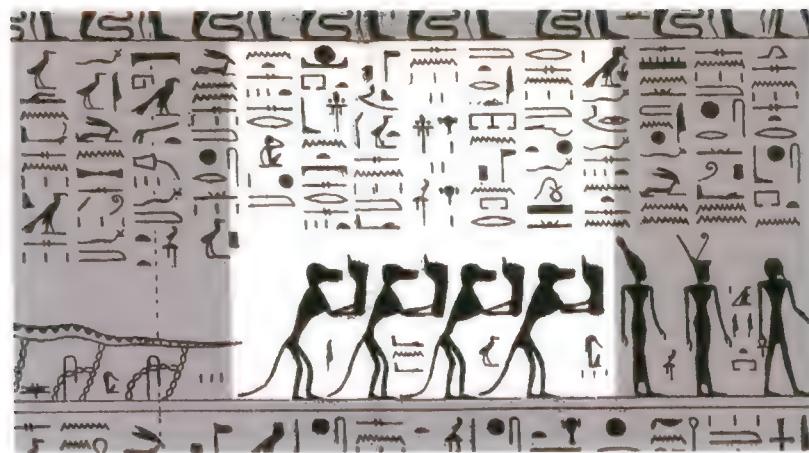
msw hrw ndrj.sn sw

The children of Horus grasp him,



htp.sn m nwt

when they take a rest in heaven (Nut).

90TH SCENE

Four baboons, each holding a human fist. Their name *jfnw* (baboon) is written between them.



wnn.sn m shr pn

They are like this:



ntsn srw r̄w

It is they who proclaim Re



m 3ht j3b(tt) nt pt

in the eastern horizon of heaven.



sr.sn ntr pn qm3w.sn m 3.sn

They announce this god who created them with their hand,



2 hr j3btt 2 hr jmnn

two on the left, two on the right,



m jtrtj nj ntr pn

on both sides of this god.



prr.sn m-ht.f

They go forth behind him,



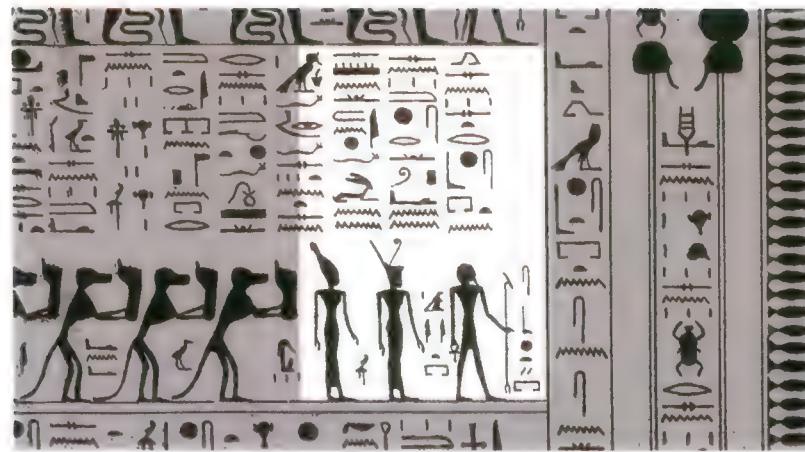
w3s b3.f m33.f.sn

and his *Ba*-soul becomes strong when he sees them.



ntsn smnw jtn.f

It is they who establish his sun disk.

91ST SCENE

Three deities: *jmntr* (Goddess of the West (with White Crown)) - *z3jt* (She of Sais (with Red Crown)) - *sbhtj* (He of the gate (holding a *Was*-sceptre)).



wnn.sn m shr pn

They are like this:



nn.sn.st r sbht tn nt dw3tj

They turn back at this gate of the god of the Netherworld,



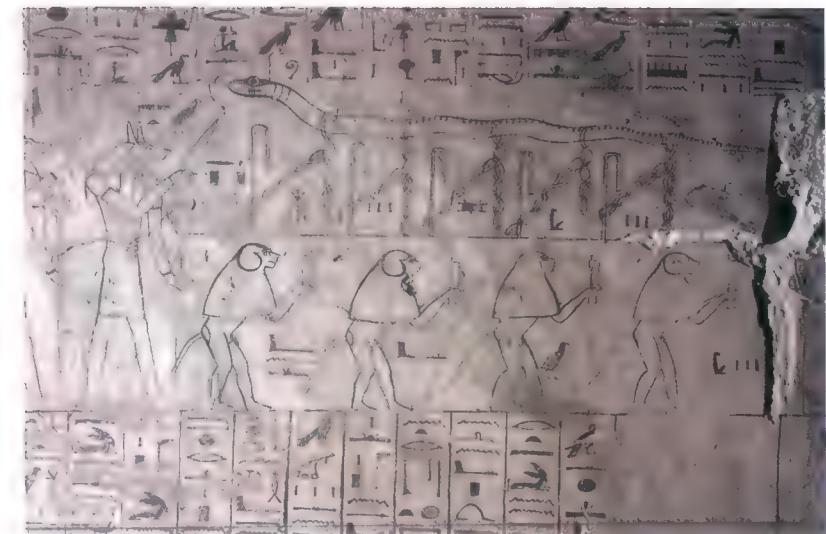
wppw qr(r)wt smnw sbhwt st3wt

who opens the caverns and establishes the hidden gates.

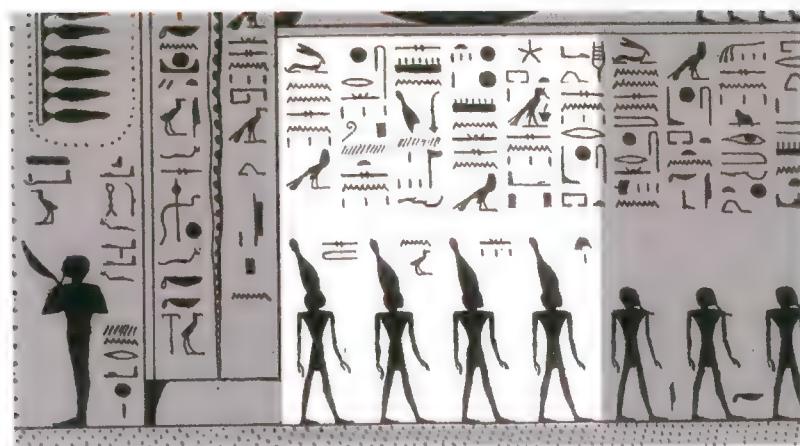


b3w.sn pp.sn m-htwf

Their *Ba*-souls, they follow behind him (Re).



(From the tomb of Horemhab)

LOWER REGISTER, 92ND SCENE

Four gods with the White Crown: *stnw tp* They with crowned head.



wnn.sn m shr pn

They are like this:



ntsn smnw hdt n ntrw htyw r'w

It is they who establish the White Crown for the gods who are in the retinue of Re.



mn.sn m dw'3t

They stay in the Netherworld,

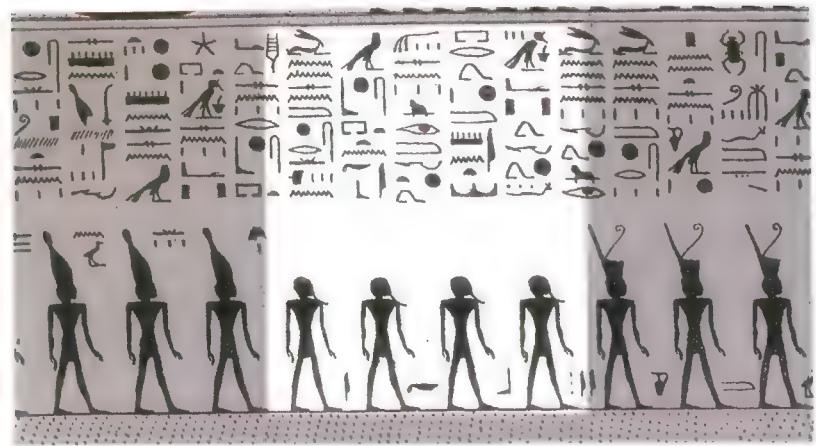


b3w.sn 'ppw

while their *Ba*-souls have proceeded. They stop at this gate.



'h'3.sn r sbht tn

93RD SCENE

Four gods without attributes: *j3kbyw* (Those who mourn)



wnn.sn m shr pn m sbht tn

They are like this in this gate:



j3kb.sn wsjr m-ht prj r'w m jmnt

They bewail Osiris after Re has left the West.



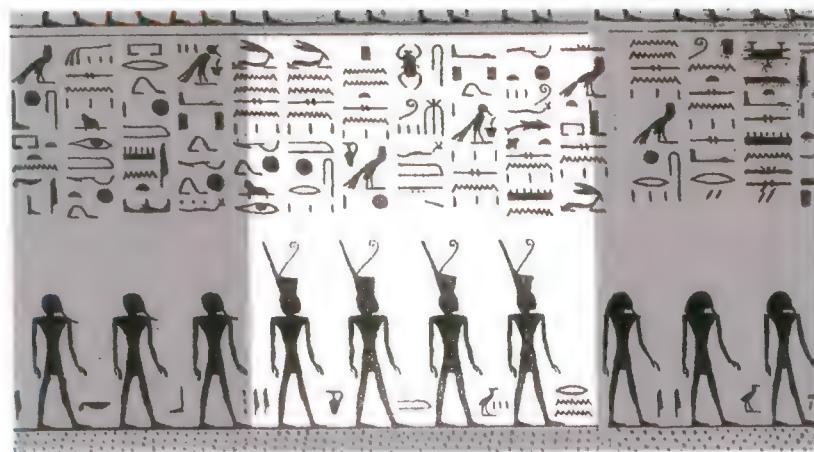
b3w.sn 'pwp htw.f

Their *Ba*-souls go forth behind him,



wnn.sn ht wsjr

while they (themselves) are behind Osiris.

94th SCENEFour gods with the Red Crown: *hnmw* (The Khnum-gods)

wnn.sn m shr pn

They are like this:



ntsn hnmw r'w

It is they who **jubilate** Re



shprw mswt,f m t3

who let his (re)birth happen in the Earth.



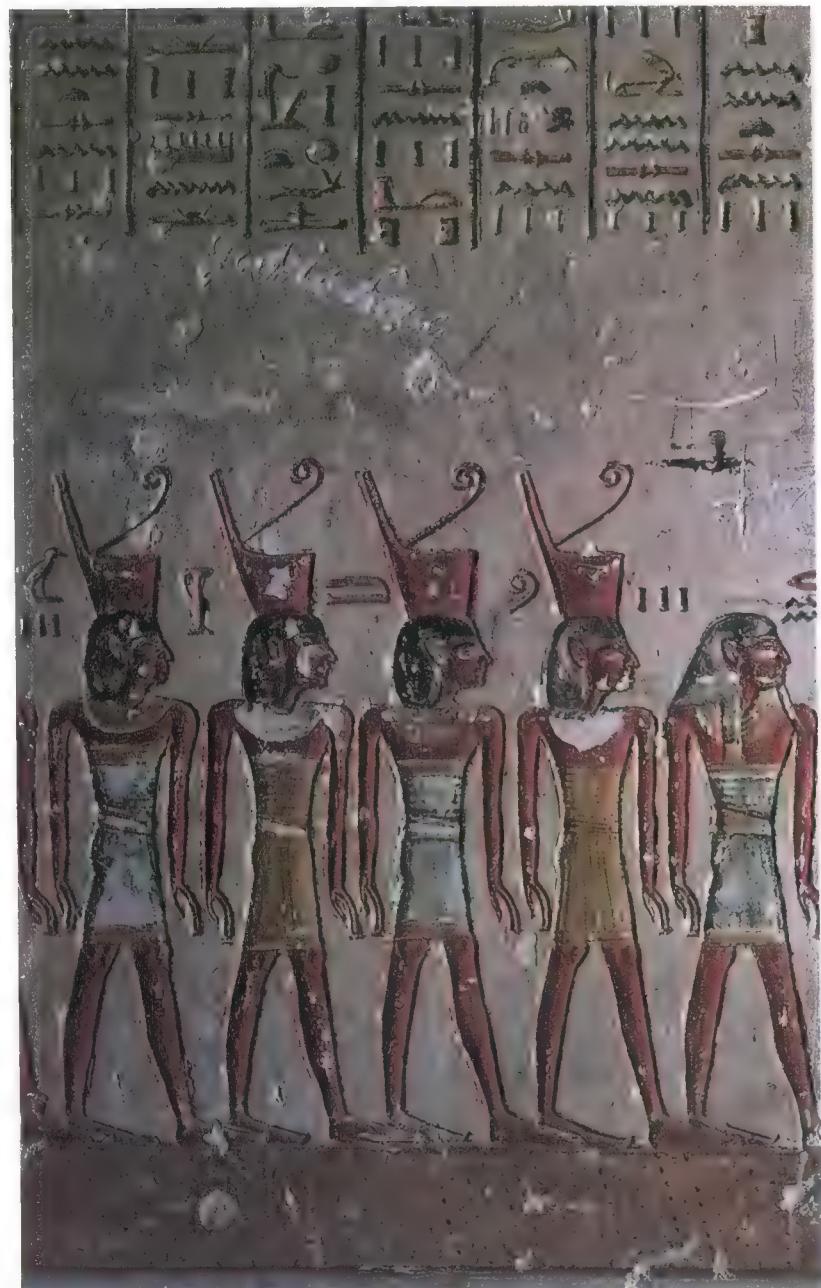
pp b3w.sn htw.f

Their *Ba*-souls proceed behind him,

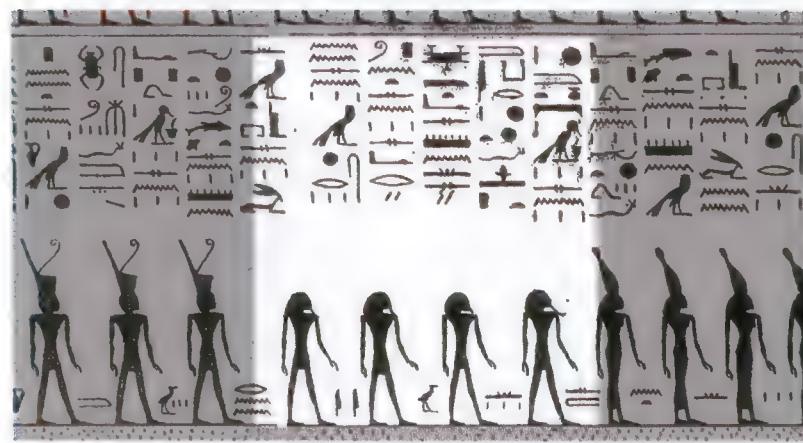


h3wt.sn mnw m st.sn

(but) their corpses remain in their place.



(From the tomb of Pharaoh Ramses VI)

95TH SCENE

Four gods without attributes: *rnnyw* (Those who nurse).



wnn.sn m shr pn

They are like this:



ntsn rnnw r'w

It is they who nurse Re



s'3 rnw hprw.f nb(w)

and who make great the names of all his forms.



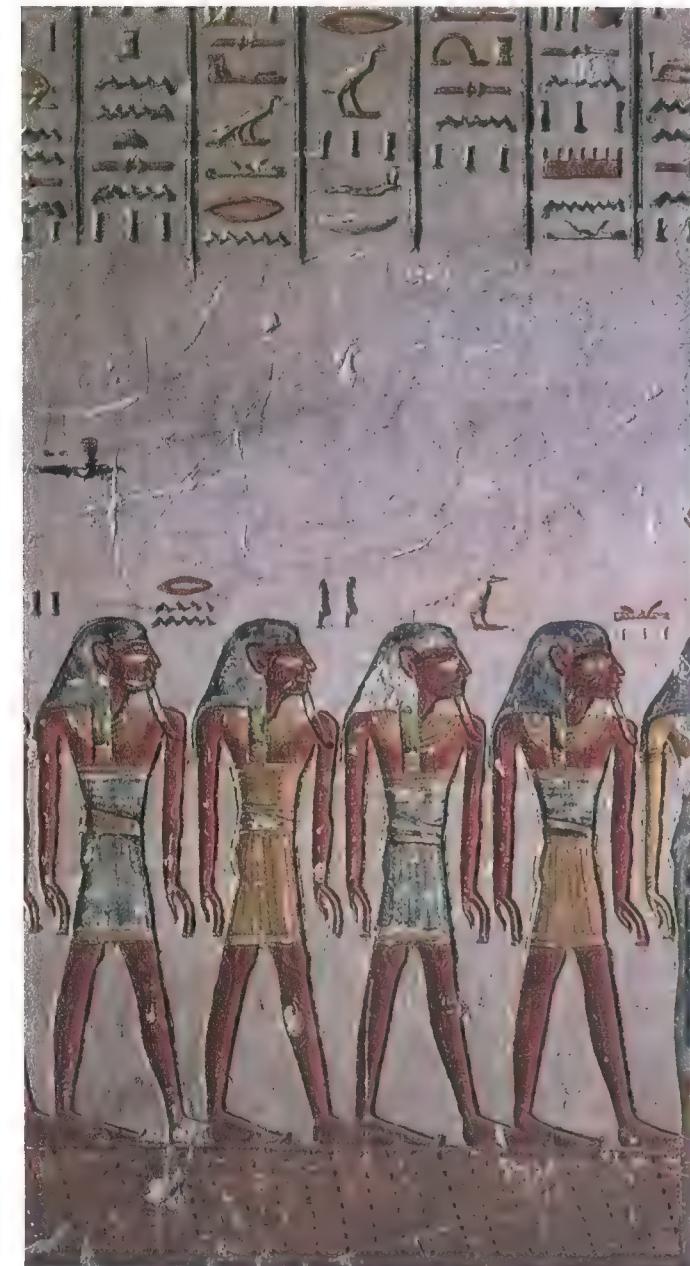
b3w.sn 'pp.sn htw.f

Their Ba-souls proceed behind him,

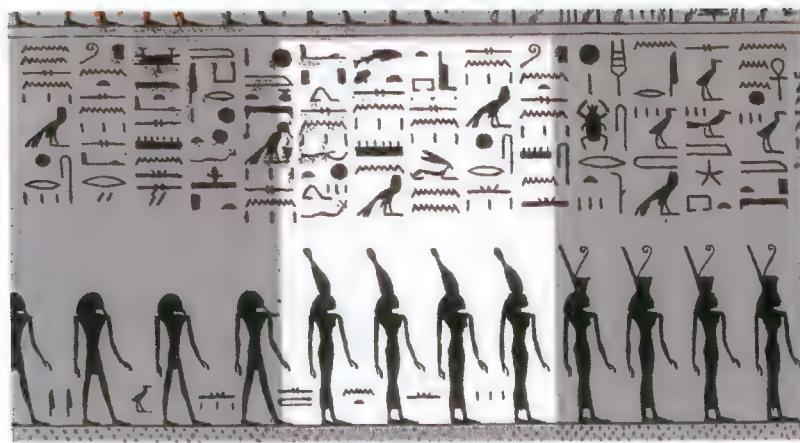


h3wt.sn mnw m st.sn

(but) their corpses remain in their place.



(From the tomb of Pharaoh Ramses VI)

96th SCENE

Four goddesses wearing the White Crown: *stnwt* (Those who are crowned).



wnn.sn m shr pn

They are like this:



ntsn s'rw m'at

It is they who lift up Maat



smnw.sj m k3r r'w

and establish it in the chapel of Re,



hft htp.f m nwt

when he takes rest in heaven (Nut).



(From the tomb of Pharaoh Ramses VI)



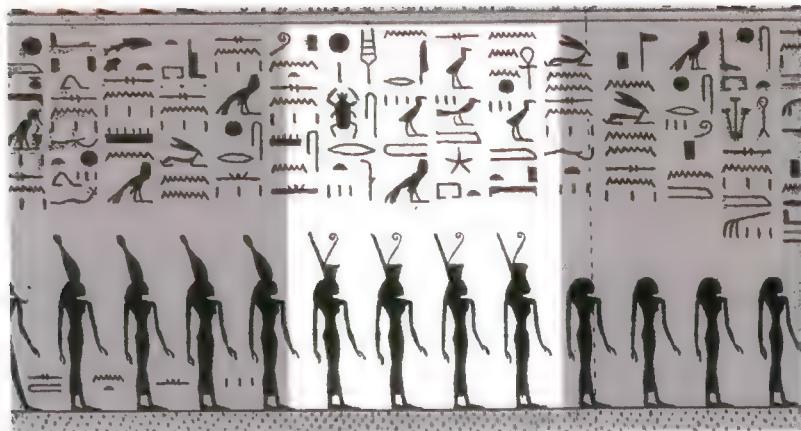
b3w.sn 'pp.sn htw.f

Their Ba-souls proceed behind him,



h3wt.sn mnw m st.sn

(but) their corpses remain in their place.

97th SCENE

(From the tomb of Pharaoh Ramses VI)

Four goddesses wearing the Red Crown: *hnwt* (Female Khnum-deities).



wnn.sn m shr pn

They are like this:



ntsn smnw h̄w

It is they who establish the lifetime



shprw rnpwt n jryw

and put into being the years for those



tmzw m dw̄t

destined for **bloody/severe** punishment in the Netherworld



(From the tomb of Pharaoh Ramses VI)



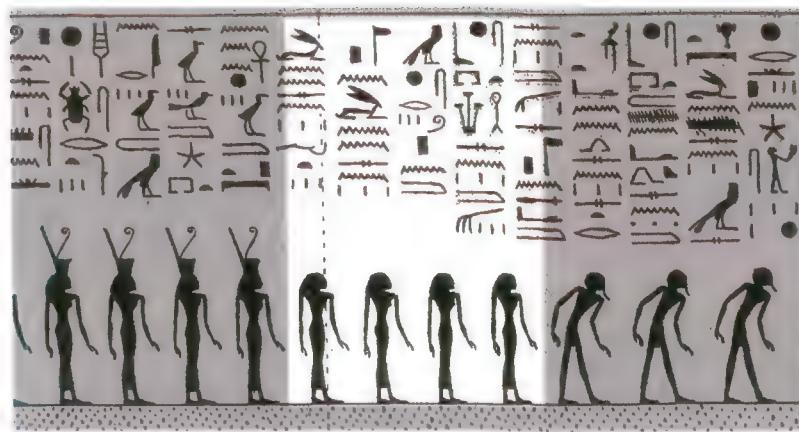
wnn.sn h̄w ntr pn

They are behind this god.



n ḥn̄hw m pt

and for those living in heaven.

98TH SCENE

Four goddesses without attributes: *j3khywt* (Those who mourn).



wnn.sn m shr pn m sbht tn

They are like this in this gate:



h3j.sn m sñjw.sn

They make mourning tearing their hair



m-b3h ntr pn 3 m jmnn

in front of this Great God in the West.



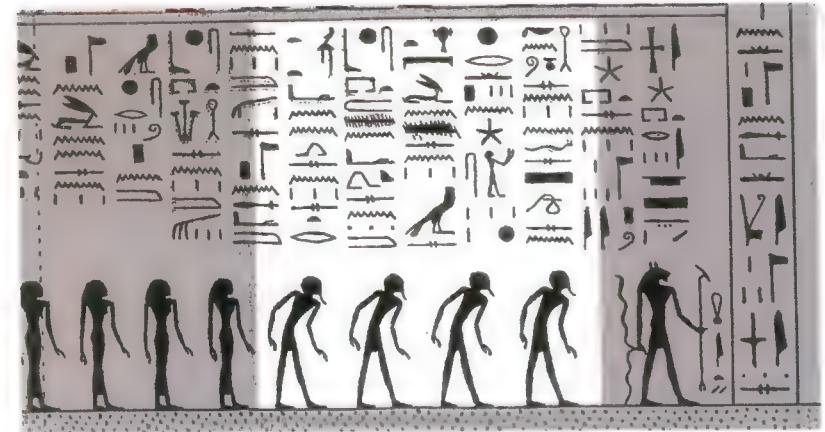
nn.sn.st r sbht tn

They turn back at this gate,



n 3q.sn m hrt

they do not enter the sky.

99TH SCENE

Four gods in bowing attitude: *j3wtyw* (The old ones).



wnn.sn m shr pn

They are like this:



dw3.sn r 3w hkn.sn n.f

They adore Re, they praise him,



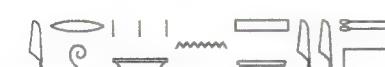
sw3s.sn.sw m dw3wt.sn

and they pay honour to him by their prayers.



ntrw pwy jmyw dw3t

They are the gods who are in the Netherworld,

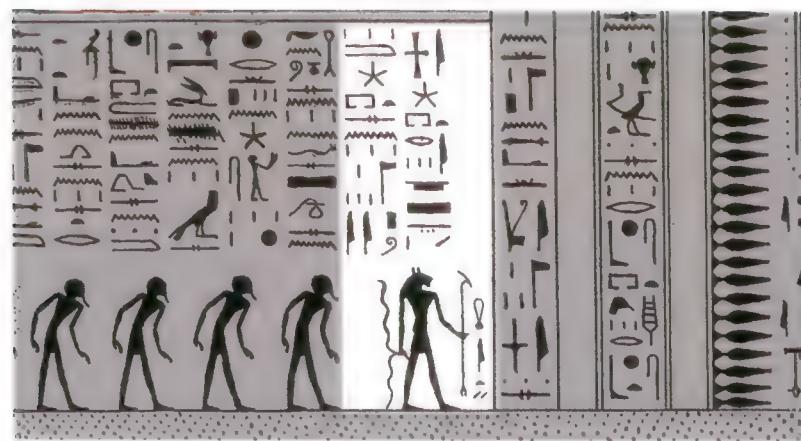


jryw-3 n(w) s33yt

the doorkeepers of the Beyond (Schetit); They remain at their place.



mn.sn m st.sn

100TH SCENE

A single, cat-headed god, holding a *Was*-sceptre and a serpent. *mwtj* The tomcat-shaped.



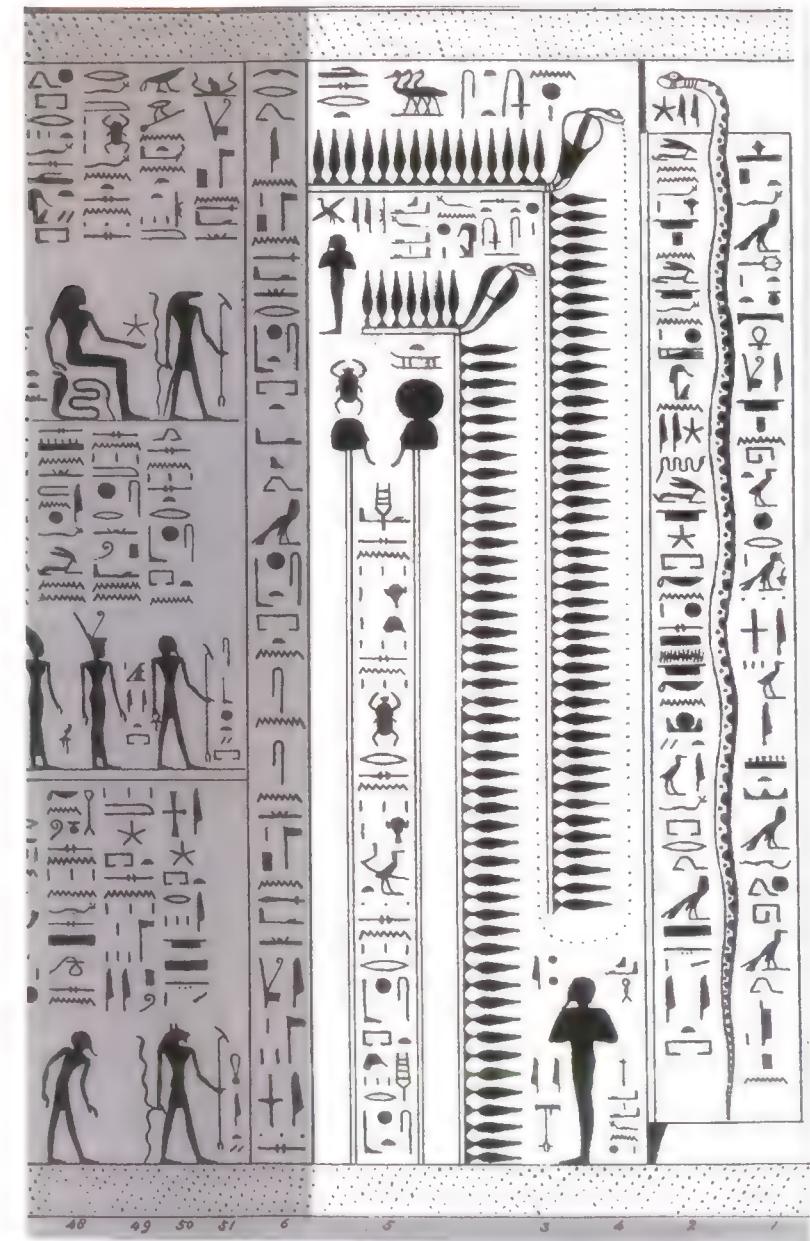
jrj-s3 pw nj qr3t
This is the doorkeeper of the cavern.

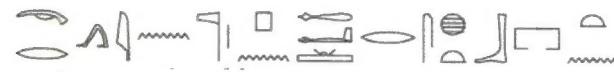


mn fm stf
He remains at his place



TWELFTH GATE





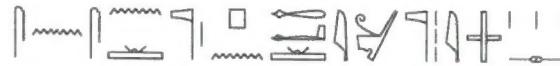
spr jn ntr pn 3 r sbht tn

Arriving by this great god at this gate,



q m sbht tn

entering into this gate,



snsn ntr pn 3 jn ntrw jmyw.s

praising this great god by the gods who are in it.

Name of the gate:



dsrt b3w

“With protected might”

Upper and lower Uraeus-serpents:



stt.s n r3w

She lights up for Re.

Upper guardian:



htmy q'h.f wj.f(j) n r3w

The destroyer. He bends his arms for Re.

Lower guardian:



jhhy q'h.f wj.f(j) n r3w

Who is in the twilight. He bends his arms for Re.

Poles with human head:



hprj

Khepri



jtmw

Atum



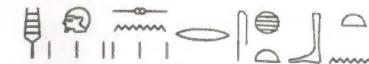
h3.sn hr tp.sn

They stand upon them,



hpr.sn hr m3wt.sn r sbht tn

they transform upon their staffs at this gate,



h3 tpw.sn r sbht tn

their heads stop at this gate.

Serpent upon the first door:



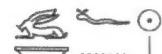
sb3y

Who belongs to the gate.



wnnf hr 3 pn

He is upon this door,



wnf n r'w

he opens for Re.



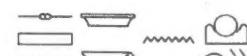
sj3 n sb3y

Sia says to Him who belongs to the gate:



wn sb3.k n r'w

«Open your gate for Re,



zn 3.k n 3hty

unlock your door for Akhty!



jw f prjw m st3yt

He has gone forth from the Shetit,



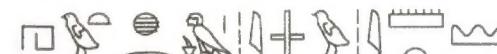
htpf m ht nwt

that he may rest in the womb of Nut.



htmjn 3 pn

Then this door is closed.



hwthr b3w jmyw jmnt

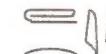
Then the *Ba*-souls who are in the West wail,



m-ht h33 3 pn

after this door has been smashed.

Serpent upon the second door:



phry q3by

The coiled one/The encircler



wnnf hr 3 pn

He is upon this door,



wnf n r'w

he opens for Re.



sj3 n sb3y/q3by /phry

Sia says to The coiled one:



wn sb3.k n r'w

«Open your gate for Re,



zn 3.k n 3hty

unlock your door for Akhty!



jw.f prj.f m 3t3yt

He **has gone/goes** forth from the Shetit,



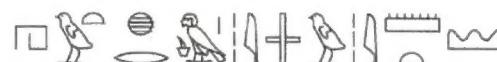
htp.f m ht nwt

that he may rest in the womb of Nut.»



htmjn 3 pn

Then this door is closed.



hwthjr b3w jmyw jmnt

Then the *Ba*-souls who are in the West wail,



m-ht h33 3 pn

after this door has been smashed.

Two Uraeus-serpents:



3st

Isis



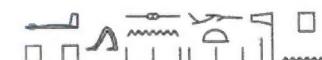
nbt-hwt

Nephthys



ntsn z33 sb3 pn 3t3 nj jmnt

It is they who guard this mysterious gate of the West.



pp.sn htw ntr pn

They proceed in the retinue of this god.

FINAL REPRESENTATION



(From the tomb of Pharaoh Ramses VI)

(Osiris:)



wsjr pw šnj.f dw3t

This is Osiris. He encircles the Netherworld.

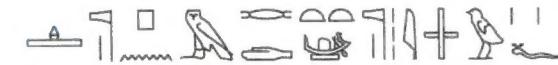
(Nut:)



nwt pw šzp.s r̄w

This is Nut. She receives Re.

(At the solar barque:)



htp ntr pn m (m)ndt ntrw jmyw.f

This god takes his seat in the day-barque. The gods who are in it.

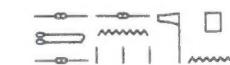
In the solar bark:

(jryw)-3 doorkeepers - nbt-hwt Nephthys - 3st Isis - gbb Geb - šw Shu - hk3w Magic - hw Hu - sj3 Sia

Nun lifting up the barque: *nww* Nun

prr nn nj ḫwj m mw

These arms emerge from the water,



stzj.sn ntr pn

they lift up this god.